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THE
RIVERS OF PARADISE &c.
BY
MAJOR WM. STIRLING.



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SKETCH OF PLACES REFERRED TO BY MAJOR STIRLING.



NOTE — The Vindhya Mountains rise to the height of 1000 or 1500 feet between Mandoo & Degeraria, and the Verbudda, and run parallel to the river about 500 miles.

Longitude of Baroach	72° 55' East	Latitude	21° 45' North.
Longitude of Mheyshur	75° 30' East	Latitude	22° 15' North.

THE
Rivers of Paradise
AND
Children of Shem,
WITH A COPIOUS APPENDIX,
AND
A DISQUISITION
CONCERNING
THE EXPEDITION OF SESOSTRIS
INTO INDIA.

BY MAJOR WILLIAM STIRLING.

London:
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AND WILLIAM ROBERTS, BROAD GATE, EXETER.

1855.



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CHAPTER I.

I WILL not presume to disturb any of the many suppositions respecting the site of the Garden of Eden, far less to pronounce whether it was indeed a garden, or the whole creation, when man was in the image of his Maker, pure and undefiled—when the morning stars sang together, and all the sons of God shouted for joy: but I feel myself more at liberty to speak of the localities of the rivers of Paradise, as something has been revealed to us respecting them; and we shall find, that the regions represented by the rivers which I shall name, were the scenes of such important events, as to give them in Sacred History a very prominent distinction.

In naming the Euphrates, and the Tigris, or perhaps the Jordan,* as the rivers of the 14th verse of the 2nd

* By, I may say, a known geological convulsion, the Dead Sea is 1300 feet below the level of the Mediterranean, and the course of the Jordan eastward and towards Assyria stopped—*Boat and Caravan*.

Gen. xi. 10.—In the mystical language of the East, the Brahmins, at the temple of Mahabelishwar,^o assert that a certain number of the rivers of the surrounding country, including the Kistna, have their sources within the precincts of the temple; but they could not show them *all* to me, some not being visible to the natural eye. See Mandoo in the Appendix.

^o Maha-great, Bel-Belus.—Ishwar-Lord. The great god Belns. I requested the Brahmins to show me the image of the great god Bel, on which they pointed to the emblem of Siva, the lingam. They are one and the same.

chapter of Genesis, I may refer to the numerous events recorded of Babylon, Nineveh, Mesopotamia, Canaan, and Judaea; and when I name the Nile as the Gihon* which compasseth the whole land of Ethiopia,† we will remember how much Egypt and all the regions of Cush partook of the Scriptural events. I now come to the Pison, a river which commentators have hitherto scarcely ventured to guess at, but which will receive from me, I hope, a befitting notice; in which I shall endeavour to prove that the region of the Nerbudda, one of the great and sacred rivers of India, was the ancient dwelling-place of the children of Shem, and the birth-place of Abraham, and that that river was the Pison. I will endeavour to show also that Ophir and Havilah, and Tarshish, were in the same region.

* See the Map of Africa for the great extent of the land compassed by the Nile. Bruce's sources are in Abyssinia, which they literally almost compass round, while the *white river*, the true Nile, has its sources near the Equator, and traverses the Ethiopia of the ancients.

† Cush in the Hebrew.

Cush, Misraim, Phut, and Canaan, the sons of Ham, the wicked son of Noah, peopled, besides other regions, that of Ethiopia. See the part fulfilment of the curse in the degraded state of its people as recorded in Scripture.—Jeremiah xxxviii. 7. Now when Ebedmelech, the Ethiopian, one of the eunuchs—Acts viii. 27.—Behold a man of Ethiopia, an eunuch of authority. By Amos, ix. 7.—The children of the Ethiopians are of value in the sight of God (like the rest of His creatures).

CHAPTER II.

THE river Nerbudda, the Pison of the antediluvian world, rises near the tropic of Cancer, and trending slightly to the southward in its westerly course of seven hundred miles, has its confluence with the sea,* twenty-six miles beyond the Baroach of the moderns and the Barygaza of the Greeks. Although the Deluge swept over it, and many geological changes have taken place in its course, yet its fountains and its bed seem to be the same as in the beginning. The deep rich diluvium of the banks of its estuary, and its cliffs,† higher up, of large rounded stones, pebbles, sand, fossils, and other diluvial remains prove the catastrophe, and show how well the mighty river has striven for, and obtained, its own, again.

I shall afterwards speak of the region of the Nerbudda as the birth-place of Abram; and I will now proceed to show on what grounds I conclude that that river was the Pison.

* Forbes' Oriental Memoirs.

† In the Transactions of the Bombay Branch of the Royal Geographical Society for Feb. 1841, some notices by me of the geological features of the Nerbudda near Mheshur are published. The fertility of the rich black deep soil around Baroach is known to all who take an interest in those countries. The *Surat's* cotton of commerce is mostly grown towards Baroach and the estuary of the Nerbudda. The large rounded stones of the cliffs and of the river are like those of Budleigh Salterton, Devonshire, but of closer grain. There is a fine specimen, highly polished, in my cabinet.

“The name of the first is Pison, that is it which compasseth the whole land of Havilah where there is gold.” Gen. ii. 11.

It will be seen, by the 10th chapter of Genesis, that a grandson of Shem was Mash, the same who, in 1 Chronicles, 1st chapter, 17th verse, is written Meshech. In the 30th verse of the former chapter it is said, that the children of Shem had their dwelling from Mesha, as thou goest unto Sephar, a mount of the east, and it will further be seen by the 10th chapter that Ophir and Havilah, and Mash, or Meshec, the children or descendants of Shem gave names to countries or districts, as was the custom in early days.*

We know that Ophir and Havilah were gold countries, and that there is a most ancient city of Mheyshur† on the Nerbudda. I think from what I have written and from what will follow, it will be admitted that Mheyshur is the Mesha of Scripture, and that Ophir and Havilah, the locations of the children of Shem, were thereabouts.

Baroach, the Barigaza‡ of the Greeks, was the port of

* Psalm lxix. 11.—They call their lands after their own names.

† The name of Meshur is variously written, thus—

By Sir John Malcolm—Mheyshur—Mheys-ur—and Mheys-ir.

By Colonel Tod—Mahais-ur—Mahes-war.

By Colonel Blacker—Mheys-ur.

By Colonel Dow—Mahoiss-ur.

By the Bombay Calendar—Myhesur.

Mundlais-ur, or Mundlais-ir, a considerable town is near Mheshur.

It is likely that Ur Chasdim simply means “The City of the Chaldeans;” Ur being the Babylonian for Ir.—*Nineveh and its Palaces*, page 41.

‡ Barigaza signifies the water of wealth—*Bari water, gaza wealth—riches, treasure, or treasury.*—Sanskrit or Persian.—*A. Hamilton.*

those parts, and a considerable emporium;* and I have no hesitation in pointing to it as the Tarshish† of Scripture—the port of Ophir,‡ whence Solomon's ships brought almug trees and precious stones,§ gold and silver, ivory, apes, and peacocks.||

* Vincent's *Periplus of the Erythraean Sea*.

† It will be seen by *Genesis*, 10th chapter, that Tarshish was one of the descendants of Japheth, who were mostly traders; he went to the Nerbudda, to found an emporium and to enjoy the traffic of the princedoms of Ophir and Havilah.—A subtle Greek!!

The word Tarshish signifies “precious stone.”—*Cruden*.

‡ Protz, in Hebrew, signifies a port, a haven, a creek, a shore. Corrupt the P into B, and place emphasis on r, and it will be Barotz, nearer to the true pronunciation than the Englished name Broach. A Hebrew name could only have been given by Hebrews, and there can be no reasonable doubt that Barotz was the port of Ophir and Havila, and Eber, the children of Shem. *Judges* v. 17.

§ *II Chron. ix. 9—21.* and *1 Kings, x. 22.*—The neighbourhood of Baroach abounds in bloodstones, agates, and many coloured stones; while higher up the river the onyx and jasper, and large and beautiful chrystals are found in great profusion. The onyx was one of the exports from Baroach to Egypt in the time of Arrian (the *periplus*). Some have supposed that the Baroach stones were called “onyx,” but that is an error, for onyx signifies in Greek the human nail, the shades and colours of which are well represented in the onyx of the neighbourhood of Meshur and Ougein. The Greek author of the *Periplus* of course knew the onyx from the bloodstone.

|| Apes and peacocks are peculiarly abundant about Baroach. As an Indian emporium, ivory must have been had there, besides the gold of Ophir. There does not appear to me to be any authority in Scripture to sustain the very general impression that Solomon's fleet took three years to make the voyage to and from Tarshish; for (*1 Kings x. 22.*) it is stated, that “once in three years came the navy of Tarshish,” and in *II Chron. ix. 21.* “Every three years once came the ships of Tarshish.” Those verses surely do not sanction the impression—They came once in three years. The ships sailed in fleets for protection against the pirates which then, perhaps as now, in-

In continuation of the 11th and 12th verses of the 2nd chapter of Genesis, viz. "the whole land of Havilah where there is gold, and the gold of that land is good," we know (but it was not known to the world at large, nor to Sir John Malcolm when he wrote,) that gold is found, as probably it was in places now exhausted in ancient times, in great abundance, on or near the surface of the earth. We shall see by the following extract from Sir John Malcolm's History of Central India, that according to Hindoo *fable* gold was found near Maheshur. Hindoo fable was probably traditional fact. A few miles from Maheshur stands the ruined mountain fortress and city of Mandoo, 1944 feet above the sea, its walls and battlements still existing, upwards of thirty miles in circumference. It may, or may not, be "Sephar,* a mount of the east," for there

fested those seas. Job speaks of "the swift ships; as the eagle that hasteth to the prey :" probably the Pirates. Chap. ix. 26. A model of a remarkably swift pirate vessel from the western shore of the Persian Gulph was in the great Chrystal Palace of 1851. Job's knowledge of ships could only have been derived from the Persian Gulph or Red Sea.

* I have before pointed to the 30th verse of the 10th chapter of Genesis,—"And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." The river Seeprah rises 20 or 30 miles to the *eastward* of Mesha, over the mountains, and at its source, or that of one of its tributaries, there is a remarkable temple of the sun called *Deo Geraria*, at the foot of a considerable hill. I have not been able to ascertain whether there is a *mount* called Sephar in these parts, but I find by Dow's History of Hindoostan that there is a village of Sipiri near to them. The name of the river is written, by Col. Blacker, Seeprah; by Hamilton, Sopra, Sipra; by Sir J. Malcolm, Sepra and Seepra. Perhaps the temple of the sun, at its source, at the foot of a hill, is the Sephar of Scripture. In Calmet, article East, Sepher is also written Sippara.

I will refer my readers to Taylor's Calmet for some ingenious reasoning

are many lofty and remarkable mounts eastward from Mandoo to Juggernaut.*

“Mandoo was built by a prince of the name of Jye Singh Deo. This prince, according to Hindoo *fable*, was assisted in accomplishing his work by the possession of the philosopher’s stone, which was found during his reign by a grass-cutter. Its properties were discovered by a blacksmith, who carried it to Jye Singh Deo, who, after using it to make gold enough to defray the expenses of building Mandoo, is said to have given it to the priest of his family, who, displeased at receiving a stone, threw it, before its value was explained, into the Nerbudda; when sensible of what he had done, he sprang into the river in hope of recovering it, but his efforts to reach the bottom were in vain. Credulous Hindoos believe that at the place where this occurred the Nerbudda became, and continues to be, unfathomable.”†

Herodotus tells us that the richest and best Satrapy of

(Article East) respecting Sephar, and will content myself with the following most remarkable extracts.—“Berosus (a priest of the temple of Belus at Babylon, who wrote a history of Chaldea 300 years B. C.,) says, Sethusus, previous to the flood, was ordered to bury some writings, *in the city of the sun, at Sippara* (the Sepher Sephareh of the mount Sephar of Moses); afterwards, his descendants were ordered to dig up these writings from Sippara, and to communicate their contents, which they did.”—“The verbal import of Kedem° is, ancient, primary, the origin, in which sense it is applied geographically; and in that acceptation implies the primary province; that where mankind was first settled.” I hope to convince my readers that “from Mesha to Sippara” was in the land of Ur of the Chaldees.

° A Hebrew word often translated “the east.”

* Juggernaut signifies Lord of the Creation.

† This *fable* is better given in the Ayeen Akbery of Abul Fazil, written 300 years ago.

Darius, the Persian, was the Indian. It yielded annually a tribute of 360 talents of gold.*

* The gold which Solomon received in one year from Ophir was 666 talents, and in another 420 talents. The withdrawal by Solomon, by sea, of so much gold interfered with the Persian tribute, and no doubt raised the ire of the Persians, and occasioned the invasions of India by that nation, which took place about the period in question. We read in Dow that the Hindoos withheld the Persian tribute whenever circumstances tempted them to do so, and that Persian invasions followed.

We are not informed of what Solomon gave in exchange for the gold of Ophir. Perhaps his people went to the diggings (it might be up the country) as people do at the present day, and gave a portion of the gold found to the king for the permission to dig. That would better explain the three years' absence of the fleets of Tarshish than the hitherto supposed distance, or periodical winds. Bruce writes a great deal on the subject.

Historians in describing the ancient invasions of India, speak of conquests which extended "from the Indus to the Ganges;" but it should be remembered that all great and many small rivers of India are called the Ganges (Gunga), so that the meaning in each case should be taken on its own merits. The Nerbudda should sometimes be written for the Ganges. From the Punjab to the Nerbudda there are numerous remains of Greek and other foreign architecture, and coins found, while nothing of the kind can be traced towards the Ganges. I myself discovered a pillar in Mandoo, on which were sculptured figures of men wearing the Macedonian hat, satyrs dancing, &c.

According to the *Periplus* of the Erythrean Sea, a Parthian Kingdom extended from the Indus to the Nerbudda in the second century. Strabo and others state that the Bactrian Kingdom of the Greeks extended to the mouth of the Indus. Coins of Bactria, of Menander, and Appollo-dotus, as figured in Sir Alexander Burnes' *Travels to Bokhara*, have been dug up at Broach.

The ancient Persians never made permanent settlements in India, only invasions to enforce tribute.—Sir John Malcolm's *History of Persia*. Ahasuerus reigned *from India to Ethiopia*. Esther i. 1. Even in the present century revenue could not be collected in many districts of India without an armed force.

I look upon Megasthenes' story of digging up gold in India as founded on the fact that gold was dug up there.

See *Ezekiel xxvii. 22.*—Ramah and Sheba (Sheva?) were Indian

There is another proof that gold was, about the time of Solomon, or rather before it, found in India. It is stated in the sacred records that at the sacrifice of the Horse or Aswa Meda (about 1200 years B. C.), “The rite concluded with gifts of land to the sacrificing priests and augurs; but the holy men preferring gold, ten millions of Jambu Nudu were bestowed on them;”* and Sophocles, 470 B. C. makes Creon, in the *Antigone*, say, “Go and buy if you will the electrum of Sardis and the gold of India.”

princes (Gen. x. 7.) who gave their names to countries. Who was queen of Sheba?—Of the region where Sheva was the supreme god? She heard of Solomon through his servants at the diggings of Ophir. She gave him gold and spices, and precious stones, the productions of India, such as his fleet brought thence. See 1 Kings x. and the three verses preceding.

India is only mentioned in Scripture once, but its productions are often referred to. The wise men presented unto Jesus gifts, gold, frankincense, and myrrh; the most precious gifts of India; and they were accepted. So will her people be in the fulness of time.

* “This was native gold of a peculiarly dark and brilliant hue, which was compared to the fruit Jambu, not unlike a damson.”—*Tod's Rajasthan*. Jambu is an ancient name of India. Jambu Nudu perhaps signified native gold—nuggets of India. The word “nugget,” now used in Australia, is the common Indian word for coin—ready money. The most ancient *coin* known is of Miletus, about 800 B. C., now in the British Museum. Some concede to the Persians the honour of having coined money first (which they might have done by means of the Indian tribute), but it is probable that India, a gold region, where arts and sciences flourished so early, has a fair claim to it. The Jews had no coined money till the time of the Maccabees; but I possess a large silver coin of Antigonus, king of Asia, killed 301 years B. C., and prior to them. Obverse, head of Jupiter with the word ΙΩΤΔΑΙΑ—(Judaea); reverse, a prow of a vessel with Apollo seated and ΒΑΣΙΛΕΩΣ ΑΝΤΙ-ΓΟΝΟΥ—(money of king Antigonus).

“Among all gifts (by a Hindoo) the greatest is the gift of land. The giver of land gives, as it were, gold, silver, copper, gems, and pearls.” The most awful denunciations fall on those who resume such a gift. From a

I will now speak respecting the latter part of the 12th verse of the 2nd chapter of Genesis,—“ and the gold of that land was good : there was bdellium and the onyx stone.”

Gold and the onyx stone are again associated together in the 16th verse of the 27th chapter of Job.—It (wisdom) cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

I can state from my own knowledge, that the country from Meshur to the Seepra, particularly to the north of the Vindhya mountains, which rise like a wall facing the south between them, abounds in the onyx stone. I have in my possession scores of beautiful specimens which I collected during my course of military service in Malwa, in the direction of Ougein and Indore. The ground is literally spotted with them in some parts near Mhow and those places, a fact which goes to prove that Baroach was the Barygaza of the Greeks, and that their Ozene was Ougein, one of the exports from Barygaza having been onyx stones, stated to have been brought from Ozene.

If bdellium signifies jasper,* it is plenty and beautiful in

copper-plate, dated corresponding with A. D. 1121, dug up near Bombay, and published by Major Jervis, H.E.I.C. Engineers.

* I discovered a jasper rock of rich green and purple protruding through the surface of the ground to the north of the Vindhya. I also discovered the frankincense tree growing extensively on the Vindhya, which I reported to the Chamber of Commerce of Bombay, and sent specimens of the gum, which they submitted to the dealers, who recognised it as the true frankincense. The tree is remarkably tenacious of life. I cut a bough from one when leafless in the cold season, it was put away in the corner of an unoccupied room, and when I went for it some weeks afterwards I found it in leaf. I had it sawn into planks which I have now by me ; it is white, and

the Vindhyas; and if it signifies a gum, these mountains will meet the case, as frankincense and other odoriferous gums grow on them. Even if bdellium signifies a pearl, as some say, the Nerbudda may, in ancient times, have produced pearls, as I found two water-worn pearl oyster shells, in its bed near Mundleysur. If bdellium signifies chrystal, large and beautiful chrystals are abundant in the Vhindhyas and the adjacent country.*

I think that in the absence of positive revelation I have proved, as well as can be, the Nerbudda to be the Pison “which compasseth the whole land of Havilah,† where there is gold,” that Ophir, and Mesha were on its banks, and that Baroach was Tharshish, their port.

not very valuable: it is mostly used as fire-wood, and when burning its odour is very agreeable.

The frankincense of India was more valuable than that of Arabia. *Niebuhr and Robertson.*—At present the frankincense of Arabia is more valuable than that of India, whose hills are covered with the neglected plant. How easy for the Government of India to send to Arabia and Africa for grafts and cuttings, and so restore to India its superiority. The climate and soil of India must be favourable to the plant, since even in its wild or neglected state, as I have already mentioned, it produces true and good frankincense, though, of course, in small quantities. Myrrh and other indigenous similar plants might be treated in the same way; and the Bheels, the wild untamed inhabitants of the hills, would get their bread and become industrious subjects by labouring in keeping and dressing their own at present unproductive, because neglected, fastnesses.

* See article “Bdellium” in Calmet.

† In the Indian languages Haweli signifies a house—a dwelling house, also the districts attached to, and in the vicinity of, the capital of a province. —*Shakespeare's Hind. Dict.*

The Havilah (or Haweli) of Scripture was probably the house and districts of the head of the family of Havila.

CHAPTER III.

MHEYSHUR THE BIRTH-PLACE OF ABRAM.

COEVAL with Nimrod the mighty hunter, and with Misraim who led a colony into Egypt, and before Abram was, the Hindoos date the foundation of two kingdoms in the east, the one at Adjoodia, beyond the Ganges, and the other at Meshur on the Nerbudda. Modern chronologists believe in them, and the Bible, that true source of our knowledge of the origin of nations casts a ray of light on that otherwise doubtful subject.

In the Hindoo mythology or history, Ramah,* one of the demigods or kings of Adjoodia, is represented as the fifth in descent from the founder of that monarchy, said to have been Ham; and in the 7th verse of the 10th chapter of Genesis we find Ramah named as the fourth son of Cush and *fifth* from Ham. I have said that Mheysh-ur is believed to have been founded coeval with Adjoodia; so in the 23rd verse of the 10th chapter of Genesis, we find Mash, the Meschech of the 1st Chronicles, named as the fourth son of Aram, the *fifth* from Shem. The people of Adjoodia were the Sooryas or children of the sun, and those of Mheshur were the Chandras or children of the moon; and when we

* I am aware that there are different opinions as to the period of Ramah, but there were several Ramahs; in the Bible too there are more than one Ram, or Aram, and Ramah, mentioned.

remember that the Sooryas were of the same stock as the Egyptians who worshipped the sun, and that the Chandras were descended through Mash from Shem, from whom Christ was descended in the flesh, and whose church is compared to the moon,* we may consider that we have good authority for admitting the remote antiquity of Mheysh-ur, and that in it and its vicinity we may reasonably look for the locations of the children of Shem, Ophir, and Havilah,† and Mash, and Eber, and for the birth-place of Abram, the Ur of the Chaldees. It is not improbable that Abram's name was originally Ram, a very common name, both ancient and modern, in India, and that the prefix Eber (with which Abram is pronounced by the Orientals to this day,) indicated that he was not Ram of Soorya, but of Eber.

Many oriental scholars, I presume, know that Shiva or Mahadeo, the great god of the Hindoos, is known also by the names of Mahoiss-ur and of Khaal;‡ and that in the languages of the east Des§ signifies a country, a territory, a region. By putting Khaal and Des together, we instantly recognise the country in which Khaal was worshipped as the paramount lord; and in Mhesh-ur, the Ur of Khaaldes, or the Ur of the Chaldees of Scripture—the city of Mesh.||

* Song of Solomon vi. 10.—Cruden: article “Moon.”

By tradition Melchisedick's mother was the moon.—*Calmet.*

† Josephus says, Hist. Ant., that the children of Shem, including Havilah, were located on the banks of an Indian river.

‡ See Col. Dow's catalogue of the gods of the Hindoos prefixed to his History of India.

§ See Shakespeare's Hindostanee and English Dictionary.

|| See note page 6, Ur, a city.

In order that my readers may not suppose that Khaal is a creation of my own, or that what I have said has been aided by a forced construction, I will refer them to the introduction to Dow's History of India, viz.—

“Bicker-Majet is one of the most renowned characters of Indian History. To engage the attention of the vulgar to religion, he set up the great image of Ma-Cal,* or Time, in the city of Ugein which he rebuilt, while he himself worshipped only the infinite and invisible God.”

I may here remark, that the æra of Bicker-Majet is the 57th B. C. He only *set up* the image of Cal *in Ougein*. That name and image existed of old.

Having, as I believe, clearly proved the existence of a Khaaldes in Malwa or on the Nerbudda, the difficulty respecting the distance between Abram's native place and Harran, expressed by some writers, will be removed.†

It is generally admitted, that Abraham's native place was in the east: a very indefinite term; and it must be evident, that when we cannot fix a place stated to be in the “east,” we must proceed onwards towards the sun-rising, till we find it. Taking the lower part of Mesopotamia as a centre, the limits of the Old Testament history *by the land journey*, will be nearly equidistant from it, the Nerbudda towards the rising sun, and Egypt or Ethiopia to-

* Ma (Maha) signifies “great,” and Cal, or Khaal, is the name of the god—Ma-Cal, The great god Cal. The Chaldeans highly considered, if they did not worship, Saturn—Time.—*Calmet, Article Chaldeans*.

† See Calmet, article “Abraham.”

wards the going down of the same. Abraham probably travelled over the whole from east to west.

Let us see what the Bible says. Genesis xv. 7.—“I am the Lord that brought thee out of Ur of the Chaldees.”*

Genesis xii. 1.—“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.”

Genesis xi. 31.—“And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter-in-law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there.”

Acts vii. 2, 3.—“The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran [Haran], verse 3, and said, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.”

Joshua xxiv. 2.—“And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor: and they served other gods.”

With reference to the foregoing verses of the Bible, it is certain that Abram was called out of Ur of the Chaldees,†

* On the Sutledge stands Roopur, and between that river and the Jumna is Tuneshur. The idol of that country, or Des, probably made an “Ur” of its own name and country, which will explain the necessity of saying Ur “of the Chaldees.”

† The cradle of the people who journeyed from the east and found a plain in the land of Shinar and dwelt there. It was the first Mesopotamia.

and I cannot but feel satisfied that I have found its place. The Hindoos call the countries between all two rivers by the same name, Doab,* and consider the spot at the junction holy. Mesopotamia signifies the same in Greek, “the country between two rivers;” and the word would apply in a larger or smaller sense to any country so situated. I have said that Mheyshur formerly stood on the south side of the Nerbudda, which would place it between that river and the Taphee; or if it stood on the north side, as the temple doubtless always did, it would have been between the Nerbudda and the Indus.†

It is known, as already stated by me, that in former times at least one empire extended from the Indus to the Nerbudda, and being compact between them, it might not improperly have borne the name of “The Doab” by way of eminence, or the country between those two great and sacred rivers. A person writing or speaking of it in Greek, if he knew its boundaries, would doubtless call it, at least, *a Mesopotamia.*‡

Joshua then, *in Canaan*, says, by command of God, “your fathers dwelt on the other side of the flood in old time.”

* The name, Punjaub, or the country of five rivers, is more familiar to English readers.

† The Nerbudda has from the earliest times been a geographical boundary, like the Indus.

‡ The Hindoos and Greeks were alike close observers of natural objects. They both noted by a name the countries between rivers as above; and Arrian (Hist. of Alexander,) says, that “Patala,” in the delta of the Indus, signified in the Indian tongue, the same as Delta in Greek.

That may mean the Euphrates, as some suppose; but let any one cast his eye over the map from Canaan, where Joshua spoke, to the Nerbudda, and he will at once see the greater flood which intervenes, and be pleased to find in it another proof of the accuracy of Scripture teaching.*

Having conducted my readers into Khaaldes, I will now raise the veil higher, and show other things in the vicinity of Mhesh-ur, from Mesha to Sephar, which proclaim the native land of Abram.

“Even Terah the father of Abraham and the father of Nahor, and they served other gods.” And where will you find so many other gods? Mheyshur is the strong hold of other gods.

When I visited Mheyshur, in 1841, the great temple was not then finished, and as the Brahmins and the architect conducted me through it, they told me that it had been then building about forty years. As the temple was far from being finished, I asked the architect to show me his plan; he said that he had no plan, that he carried it all in his belly.† In fact, he was in constant superintendence, and directed the placing of every stone. It is an enormous and noble building of hewn stone, facing the Nerbudda, and communicates with the river, there a mile wide, by flights of beautiful stone steps of a length and depth so great that I am afraid to describe them.‡

* “The Israelites went through the *flood* on foot,” [the Red Sea, not long before Joshua spoke.]—Psalm lxvi. 6.

† By a singular accident the English word pate (head) is almost the same in sound as the Hindostanee word for belly.

‡ Among other monstrosities in this temple are enormous stone statues

In Malcolm's map of Central India we see Tarahpoor, or, perhaps, Terahpoor (the town of Abram's father,) a few miles north of Mheyshur. If you ask the name of the river, the people will tell you that its most ancient name was Rewa* (Reu the great grandfather of Abram), and that its present name is Nerbudda (*Nahorbudda*, the name of the brother and of the grandfather of Abram). Josh. xxiv. 2.

If you say, Abram was rich in cattle, you will learn that Neemaur, the district round Mheshur, is famous for its breed of cattle, particularly draft bullocks, those probably most prized by Abram for his long journeys. If you say, Abram was rich in gold, remember Ophir and the philosopher's stone of Mandoo.

Around the villages you will see, particularly between Mandoo and Mhow, and Deogeraria, numerous stone pillars set up, some small and very ancient, but many seven or eight feet high (slightly cruciform), with an arm and hand raised and pointing up to heaven, sculptured on them.† On

of Europeans exhibited in the practice of their national vice—the bottle in one hand and something equally derogatory in the other.

It was the custom of the Spartans to make their slaves drunk and expose them before their children, in order to give them an abhorrence for so shameful and odious a vice.—*Hist. of Greece*.

Among the decorations of Hindoo temples the most disgusting objects are frequently introduced.—*Roberts' Oriental Illustrations of Scripture on Ezek. xxiii. 14.*

* The spring from which the Nerbudda rises is said to be enclosed by a circular wall which was built by a man of the name of Rewa, and on that account the river is called Maht Rewa.—*Forbes' Oriental Memoirs*.

† The hieroglyphics on the obelisks, says Cassidorus, lib. iii., are Chaldaic signs of words, which were used as letters are, for the purpose of information.—*Calmet, Article, Chaldeans*.

enquiring what those pillars and hieroglyphics mean, you will learn that they are sacrificial monuments, denoting the fulfilment of an oath or vow—of a human sacrifice—a suttee ! Abraham is there again recalled to your memory. Genesis xiv. 22.—“And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth.”

If you observe with surprise that these Hindoos amidst their idolatries and abominations have a knowledge of the true God,* you should remember, that after Abraham had been instructed in the knowledge of the true God, he sent his sons, by his concubines, “eastward unto the east country,” by which means the people of India probably obtained the imperfect knowledge of Him which they possess.† Gen. xxv. 6.

If you go to the temple at Deo, Geraria,‡ you will see

* The Hindoos, like the Jews, never use the name of *God as Jehovah* the Almighty.

† The Supreme is called Om, by the Hindoos; which word no one pretends to explain. When the priest presents the lighted lamp to his idol, he moves it in such a way as to trace or form the word Om. No strict Hindoo will repeat the word.—*Roberts' Oriental Illustrations of Scripture*, Scandan, the Son of the Supreme Siva, or Sheva, or Sheo, is called “The Word.”—*Ibid.*

‡ Deo Geraria—the god of GERARIA. The Philistines were strangers in Philistia, as the word implies, and I should think from the context they had not been long settled there when Abraham arrived at Gerar. It is evident from Amos ix. 7. that they had been brought there miraculously—“Have not I brought up Israel out of the land of Egypt? and the Philistines from Captor, and the Syrians from Kir?” I have obtained several traces of the Philistines in India and on their return. They were descendants of Ham, went to India, and were brought back again. Botta (in Nineveh and its palaces) gives a drawing of Dagon, the great god of the Philistines, from

the image of the sun,* one of the gods of the Philistines, and you will remember that Abraham sojourned in Gerar when in Canaan. If you have ever heard, which any one in India may hear daily, a man in authority order his servant, say by name, "Cassee Ram" (literally Benaris Ram), to come to him, or to "get thee out," he will remember that a greater than he ordered Abram (Eber Ram) to "get thee out"† also.

a slab found in Korsabad, and with his arm and hand held up as described by me on the sacrificial pillars of *Kaaldes*. Dagon is represented on the slab as half man and half fish, perhaps in record of a sea voyage. The Philistines worshipped many gods—Goliath cursed David by his *gods*.

Dagon his name, sea monster, upward man and downward fish.—*Paradise Lost*.

* Baal—Bel, the sun, was adored all over the east, and was the most ancient deity among the heathen.—*Calmet*. The Egyptians worshipped the sun as god, the Persians as his emblem.

† In India an inferior is always addressed in the singular.

NOTE.—There is a Mesha, king of Moab, and Sephar and Sepharvaim mentioned in Scripture, but like in other cases these were the old names given to new places, and people, and things.

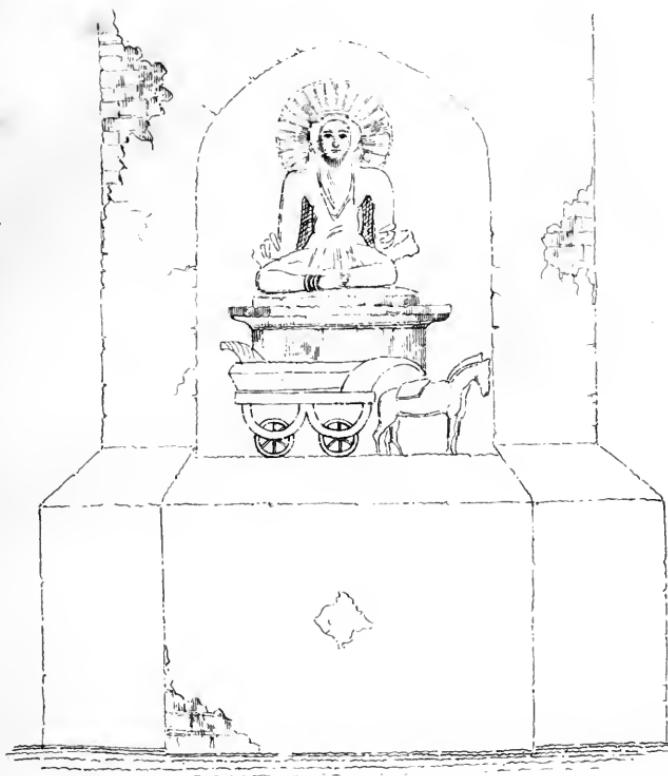


IMAGE OF THE SUN,
WORSHIPPED AT DEO GERARIA.
INDIA.

SKETCHED AT THE REQUEST OF MAJOR STIRLING
BY H. SINGLETON, ESQ.

Oct^r 23rd 1841.

"And he (King Josiah) took away the horses which the Kings of Judah had given to the Sun * * * * * * * * and burned the Chariots of the Sun with fire."

11 Kings. XXIII. 11.

The Hindoos have not for at least a Thousand years used horses for draught. — These horses having no harness may confirm the opinion of some, that the "horses" given to the Sun were not real horses.



APPENDIX.

THE ONYX STONE.

I HAVE spoken decidedly in the preceding pages of the Onyx Stone.* Commentators have different opinions respecting the onyx of Scripture; but we are, at all events, informed by the 12th verse of the 2nd chapter of Genesis, that it was a stone—the onyx stone. It is also called a stone in Exodus xxviii. 20.

I am aware that geologists and mineralogists may differ with me as to the Malwa stone, to which I have referred, being the onyx stone; but it must be remembered, that I have not spoken of it as the onyx of the moderns, but the onyx stone of Scripture, and of the Greeks; at least of the *Periplus of the Erythraean Sea*.

Onyx signifies, in Greek, the human nail; and the stone was named from its real or fanciful resemblance to it. The stones in my possession have more than a fanciful resemblance; the marking and colouring, and other arrange-

* I sent specimens of the onyx to the Chamber of Commerce at Bombay. Some of them were taken by the American Consul who transmitted them to the Museums of New Haven and Washington, in the United States; the remainder were shipped for England to be reported on as an article of commerce, but through some mistake they never reached their destination.

ments, giving the stone a very fair claim to the name of onyx, far beyond what can be claimed for the onyx of the moderns. One of the exports from Barygaza, or Baroach, at least about the second century of the Christian æra, was the onyx stone brought from Ozene (Ougein) the mart of trade in the interior; and at this day the stones I allude to are, in some places thereabouts, “thick as autumnal leaves that strow the brooks in Vallombrosa.”

We have very little more to guide us as to what the onyx stone was, but stones such as I refer to being found in a region showing forth so many extraordinary facts, I trust that a reasonable public will not dispute the point with me. If I have not revealed truth to appeal to in favour of my opinion, it cannot be said by others that they have any against it.

It may be asked, how it is that the onyx stone of Malwa has not been better known in England before? It *has been* known to the English who have visited those parts, and my only merit is, that I have been the first to bring it prominently to notice, not only in masses of many pounds weight and downwards, which I possess, as rough specimens, but in slabs and polished and cut brooch stones and trinkets of surpassing beauty.

One of the exports from Ozene via Barygaza was “porcelain,” which some suppose to have been the Murrhine*

* Murrhine—made of a stone which the ancients call Murra; also applied to a delicate porcelain brought, as Pliny says, from Persia—*Smart's Pronouncing Dictionary*.

How easy the transit from India to Persia!

vessels of the ancients, one of which held three pints, and for it the emperor Nero gave three hundred talents.

Seneca observes of it, “The fragility exalted its price in the eyes of opulence, and the very odour it exhaled quite as much.” The onyx of Ozene might have been used as English flints are used in China, in the manufacture of their porcelain, or ground and mixed with other, perhaps, odori-ferous substances. The Murrhine vase, some think, might have been built of pieces of the onyx and other coloured stones of the Vindhya, so as to make it large and beautiful, and pieces of porous substances might have been let in to render it a cool drinking vessel.

If the Murrhine vase was merely a cup formed of the Ozene or Ougein onyx, I can tell, having one in my possession, and which I have used for my wine, that I have not found it more agreeable than a wine glass, although some might fancy it otherwise. Pliny seems to have thought that it was a production of Caramania in Parthia.

These onyx stones are found on the ground like a lump of pudding that had fallen in a damp state with force on the ground. They are generally quite flat next the ground and roundish on the top, imperfectly covered with a coarse whitish crust, sometimes running into quartz chrystals under the upper crust. The layers of the stone, when it has not been disturbed, are almost always parallel to the ground and the bottom has frequently vegetable and other impressions, the whole giving the idea of an electric or meteoric origin. Some of the stones have a very glassy appearance, and many have interior cracks or flaws as if from contraction in cooling

or hardening. Although at first sight their appearance might lead to the supposition that they are amygdaloidal or stalagmitic, I am more inclined to trace them to an electric origin. If this particular kind of onyx is not well known to European mineralogists they would do well to give it a distinguishing name, as soon as possible.

To show how able men in search of knowledge may pass by such things, I will relate that when I sent a written report to the Geographical Society of my discovery of a very remarkable granite rock in the bed of the river Nerbudda, at Mundlaisur, with specimens, it was something surprising to them. Dr. Heddle, the Secretary, told me that he, and Sir John Malcolm, and many other men of eminence, had visited Mundlaisur and the valley of the Nerbudda some years before in search of information, but the granite rock had escaped them. The following is my report.—

“ In the middle of the Nerbudda opposite to Mundleysur, there is a saddle-shaped rock of trap, the highest part of the arch or saddle rising fifteen or twenty feet above the bed of the river. The rock is rather coarse but compact black trap, and in some places inclining to porphyritic, but nowhere exhibiting an approach to columns, nor is there any appearance of much disturbance of the strata.

“ On the northern edge of the saddle, I found a huge isolated block of granite, about forty feet in length, twenty in breadth, and seven in thickness, the trap in some places firmly adhering in pieces even to its upper edge, the two rocks shewing the colours of deep black and grey, as distinctly and contrastingly as if they had been painted. The

trap in some places penetrates the granite in veins, or it may be vice versa.

"At first it appeared to me that the granite block was of the nature of a boulder brought by some unknown power, at least in this country, from a distance; but further examination proved that not to be the case, for I ascertained it to rest on a solid foundation of granite not much larger than itself, distinctly protruding through the trap, which encircled it as firmly and closely as if it had been applied by human means. In some places where the granite and trap are in contact, the latter exhibits strong appearances of the action of fire, or at least of decay.

"The large block, which is rent in several places, appears to me to have originally stood erect, and that it has fallen into its present position by the force of the current, but in either case the adhesion of pieces of trap at the upper edge of the granite, seven or eight feet from the ground, is a very curious circumstance, and will not fail to give support to existing theories on the subject.

"Sir John Malcolm's work on Central India, as well as every other authority published and unpublished, that I am aware of, have led me to believe that there is no granite in Western India, between the latitude of Goa and the Vindhya mountains; I am therefore inclined to hope that the information now afforded may prove new and interesting.

"I may here mention that Mundleysur stands on the north bank of the Nerbudda in the county of Nemaur, about fifteen miles south of the Vindhya, a range understood to be composed entirely of trap. The bed of the Nerbudda,

and its banks, which are thirty or forty feet high, are also composed at Mundleysur of trap, and I have not been able in any part to discover any granite but what I have described, and a few detached fragments of no great magnitude in its immediate neighbourhood.*

“ I beg to forward specimens of the granite and its adhering trap.

“ The above communication may appear to be more of a geological than a geographical character, but trusting to the known desire of our Society to extend its usefulness in every way, I have, in the absence of a Geological Society, taken this early opportunity to make it known.

“ Mundleysur, 9th Feb., 1841.”

* Near this spot I found some beautiful ribbon jasper, and an immense petrified tooth rounded by attrition, so large, that till I had broken a piece off, I took it for a stone boulder. I have preserved specimens.

NOTES ON INDIA AND ITS PEOPLE.

SOME have supposed, but on very ill-supported grounds, that the Brahmins and the people known by the name of Hindoos are not the aboriginal inhabitants of India. If they were foreigners, they entered India in very remote antiquity and established a government and a nation on a grand scale probably soon after the flood. That will not appear extraordinary, when we admit beyond doubt that in little more than a century or two after the flood, Egypt and Assyria had become great and populous kingdoms, sending forth colonies into the most distant regions, even into India itself.

While Egypt and Assyria so quickly teemed with population, it cannot be supposed that India, an equally favoured region, progressed less rapidly: in fact, we have reason to believe that it advanced with even greater rapidity. It not only teemed with population, but it invented an idol worship and a mythology, gave attention to arts and sciences, to peace and war, and established laws and institutions* which extended their influence beyond their own frontier, and became a model for all Central Asia, including the king-

* Philostratus says, The Indi are the wisest of all mankind. The Oriental Ethiopeans are a colony from them, and they inherit the wisdom of their fathers. Viet Appolon lib. iii.—*Calmet.*

“The Hindoo religion probably spread over the whole earth.”—*Asiatic Researches.*

dom of the Medes and Persians, whose laws, like those of India, “altereth not.”

Under such circumstances of peace and prosperity, it might be expected that while India received colonies, as we have seen of Soorya and Chandra, her own increased population would seek an outlet; and we accordingly find, that “as they journeyed *from the east* they found a plain in the land of Shinar, and dwelt there.” Who did these things? Very probably the people from over-crowded Kaal-des*—Central India. We find too, the people of India, in early times, in foreign armies. The Indu Scythian troops of Darius formed the elite of his army; and we read in Gibbon† that in later times “the Great King [of Persia] advanced a third time towards Nisibis at the head of the united forces of Persia and *India*.” It is evident also, that at least soon after the invasion of Alexander, the Hindoos had established themselves in Central Asia‡ and in the Punjab beyond the Indus; for Græco Scythian, or Græco Indian§

* The Chaldeans are descended from the most ancient families of Babylon.—*D. Siculus*.

In the course of time the Chaldeans, as a nation, changed their place from Babylon, where they first settled, to a new country, which they named after their old Khaaldes, consequently claimed descent from the families of Babylon.

† *Decline and Fall of the Roman Empire.*

‡ A century before the Christian æra there were powerful nations of Hindoos in Central Asia:—the Heungnoo, Heentoo, and Shintoo; emigrations from India. At that period the Chinese empire, or at least its influence, extended over those regions.—*M. Abel Rémusat*.

§ Alexander is supposed to have carried a mint in his train, which will account for the disappearance of nearly all the Persian coins, and the abundance of his own dug up even now in the countries which he conquered.

—Indo Scythian, and pure Indian coins (these last the most ancient), are abundantly found there. We also find the legends on some of the coins, giving the name and titles of the god Siva, and of the kings whose names they bear, in nearly the same form and language as at the present day.*

The productions of India were of the most precious as well as of the most trifling description; equally suited to a luxurious or a simple people. It is probable that the Hindoos did not make long voyages to sea, but the Arabians and other foreigners visited their shores, established emporia, and monopolized the maritime trade; while Hindoos settled in every advantagéous place abroad as brokers, agents, and bankers.†

The discovery of the passage round the Cape of Good Hope introduced the Europeans to the direct trade with India; and Bruce, the Abyssinian traveller, has said, that God planted an acorn in England and a pepper-corn in India to bring the two nations together; it may also be said, that an acorn was planted in England and the tea tree in China for the same purpose.

When Bruce wrote as above, the time had not arrived

* Wilson, Prinsep, and Burnes' Travels into Bokhara.

† It is one of the erroneous opinions prevalent among Europeans, that Hindoos do not make voyages to sea, nor voluntarily reside abroad. The Rajpoots of Cutch man the vessels that trade between Mandavie and Mozambique.—*Lieut. Postans.*

Hindoos of good caste—Banians are to be found settled along the east coast of Africa, in the heart of Arabia, on the shores of the Red Sea, the Persian Gulph, the Caspian Sea, in many parts of the intervening countries, and there are hundreds resident in Bokhara.—

for him to see what probably we see, that God's providence had a higher object than bringing those countries into commercial intercourse: India and China are, we hope, on the eve of being brought into Christ's fold through the activity and zeal of His missionaries under the protection of the "highly favoured" British Government.*

The Hindoo religion does not admit of proselytes; and it is an extraordinary fact, that although that people have been persecuted even to death, from age to age, and their temples desecrated and destroyed, they have never been known to retaliate on their fanatical oppressors. Such systematic submission probably shielded them from extermination.†

* Isaiah, 41st chapter.—There are different opinions as to who is meant by "the righteous man:" many believe him to have been Abraham. A very interesting and valuable work has been published, entitled "The Kings of the East," and "the righteous man" (nation) is therein supposed to be the British Government of India. Certainly the nations were *given* to it—it rules over many kings.—And "he pursued them and passed safely; even by the way that he had not gone by his feet;" while all former conquerors had gone by land. The 6th verse, perhaps, alludes to the well known village system of India. The king of Bengal is styled "The King of the East," in Dow's Ferishta, 400 years ago. At the battle of Plassy, which gave Bengal to us as a stepping-stone to all the rest, we had 3000 men, while the native prince had 70,000. The 39th Regt. the first that fought in India, bears on its colours and appointments "Primus in Indis."

Dr. Cumming says, that "Kings of the East" is an incorrect translation, and that it should be the Royal Ones from the sun rising.

The word Metzarah, used in the 41st of Isaiah, is translated the east, denoting a remote region: the land of the rising sun.

† In 1739, the intemperate zeal and forcible attempts of the Portuguese to convert the Hindoos to the Roman Catholic faith, with their threats to subject them to the terrors of the inquisition, brought upon them the whole powers of the Mahratta empire, who, after a contest of three years,

From the earliest times India was divided into many hundreds of independent kingdoms,* but as a proof of the wisdom of their rulers, however often these kingdoms might have been at war with each other, they, perhaps always, but certainly on occasions of danger, set aside their differences, and elected one of themselves as a paramount lord, who was entrusted with the power to unite and control the numerous parts of the great whole, for the general safety and tranquility of the empire.

From the Mahabarit and the other ancient writings of the Hindoos we gather, that the people cultivated the blessings of peace and the arts of war in the most remote ages ; and the historians of Alexander tell us, that upwards of three centuries before Christ, Porus, their king, brought into the field a well equipped and powerful army of horse and foot, with hundreds of war chariots and elephants. The opposition too was considerable, not only from the army of India, but from the cities, and although Alexander sub-

finally expelled them from their outer provinces, and detained their best troops as prisoners of war for nine years, when they were released by treaty.

—*Major Jervis.*

The above must be looked on not as a popular retaliation or a religious contest, but a Government measure for the defence and protection of its subjects, and to resist an aggression.

” The Persian Satrap, and the Tartar Khan,
The temples of their gods shall overthrow ;
And all the hundred thrones of Hindooostan
Before the west’s pale warriors shall bow.”

A Poem by Miss Emma Roberts.

* The Porus (Puars) of Ongein is said to have sent an embassy to Augustus, and he was styled the ruler over 600 kings.

dued them all, their being able to make any resistance to the victorious Macedonians argues well for their skill and courage. The bearing of Porus and his officers, with whom the Greeks came in contact, would appear to have had nothing of the barbarian in it, though it partook of the peculiar manners and customs of the Hindoos of the present day.*

* It is said by some, that the Brahmins look to Media, or the region of the Caspian Sea, as their cradle. Those who have seen the painted Hindoos on the banks of the Ganges will, perhaps, see an affinity. At the battle of Carrhœ, where Crassus and the Roman army were overthrown by the Parthians, "Surena (the Parthian general) handsome, well made, of an advantageous stature, and of a much greater reputation for valour than the effeminacy of his mind seemed to promise, for he was painted after the fashion of the Medes, and like them wore his hair curled and dressed with art."—*Rollin.*

Whether originating in immigrations or invasions from Central Asia I know not, but the names of Mithridates and Phraatee Rao (Phraates) have a place in the Bengal Army.

The war chariot appears to have been continued in use by the Hindoos till the Mahomedan conquest, when it was finally set aside.

When I speak of the Hindoos, I speak of the people of India from the earliest period, without entering on their disputed titles. I however agree with the elegant and correct historian Orme, who says, "Hindoostan has been inhabited from the earliest antiquity by a people who have no resemblance either in their figure or manners with any of the nations contiguous to them; and that, although conquerors, have established themselves, at different times, in various parts of India, yet the original inhabitants have lost very little of their original character."

Elephants were not used in war by the nations west of the Indus before Alexander's conquest; after that event, but before Christ, they were extensively used, even in Syria and Judæa. 11 Maccabees vi. 37.—And upon the beasts [elephants] were the strong towers of wood which covered every one of them, and were girt fast to them with devices; there were also upon every one two and thirty strong men that fought upon them, *besides the Indian that ruled him* :—a proof of continued intercourse with India.

In speaking of the Hindoos, how few understand them ! They are a mixture of the most glaring contradictions ; even the Brahmins differ from each other according to their country, or college, or district. While they in general abstain from animal food, the Concanee Brahmins eat fish, and those of Bengal, Hindoostan and Cashmere eat the meat of whatever is slain in sacrifice. Almost all the military classes, including the Rajapoots, eat animal food, excepting beef.

The Teertees, a good caste of Hindoo females, in Mala-bar, appear in public naked from the waist upwards, their hair dressed neatly, and they are remarkably clean and elegant in their persons. The Mapillas, who live amongst them, a tribe of Mahomedans generally very wealthy, are muffled up so as to quite conceal their persons and even their faces, while their filthy state (they consider that a token of their virtue,) is beyond all conception.*

The women in some parts are secluded, while in other parts they go with their pitchers to the well or the river for water, ride on horseback astraddle, bathe in the river in public (with their clothes on,† and which they change in the water with much cleverness and decency,) and close to hundreds of men bathing at the same time.‡ Some are queens of countries and command armies, and no women are more chaste.

Some missionaries tell us they have laboured in vain for years and never made a convert, others tell us that they

* Moore's Narrative of the Operations of Captain Little's Detachment.

† Their clothes dry in the sun and air as they walk home.

‡ Forbes' Oriental Memoirs.

have converted many ; and a third, a resident in India for many years, will declare that he never heard of a convert ; and yet they all tell the truth.

Some say the Hindoos are liars, as they perhaps are ; yet some of their works and sayings represent a falsehood as almost the unpardonable sin.*

One traveller will tell us, that the Hindoos live on rice, while another will tell us that a Hindoo never touches it but lives on corn bread ; and both tell truth according to their having seen the people on the sea coast or in the interior.

One will tell you that a Hindoo will not go to sea, while another will tell you that the Rajpoots of Cutch make annual voyages as far as Zanzibar, on the coast of Africa, and that the Hindoos have crossed the sea to Java and made settlements there ; and they both tell the truth.

One will tell you that Brahmins are priests, another will tell you that Brahmins are princes, merchants, physicians, † clerks, soldiers, cooks to the Hindoos of all classes, and even labourers ; and both tell the truth : for although all priests are Brahmins, all Brahmins are not priests.

It is a generally received opinion in Europe, that the Brahmins possess an unbounded influence over the minds of the people. This supposition is quite erroneous ; but at the same time there is a degree of deference and respect shewn to them by all other castes. They are punished when delinquents : some even have been put to death by order

* Roberts' Oriental Illustrations of Scripture, on Revelations xxi. 8.

† Memoir of Mr. Wilson of Bombay.

of the prince. It is true, that the blood of a Brahmin is never shed, but they are dispatched by other means. The late Tuckojee Holkar, who was a Mahratta, put his minister (a Brahmin) to death, by wrapping him in clothes steeped in oil and setting fire to them. The most common mode is, to keep the limbs immersed in cold water till they swell, which carries them off in a few days. The punishments of the Hindoos are very severe and barbarous; yet that people are said to be mild and gentle, and tender hearted.* They are very tender hearted in some cases, particularly to the afflicted and towards their parents, whom they maintain if necessary, and to the brute creation, for which last they formerly maintained infirmaries both in Baroach and Surat,† two places noted in my "sketch." It is, however, very remarkable, that they feed and treat their milch cows and bullocks in the most disgusting and cruel manner.

One will tell you that the Hindoos follow the trade or profession of their fathers from one generation to another, while you find that the sepoy by your side is the son of a Brahmin, or a carpenter, or a tailor, or any other tradesman, and that the son of the sepoy becomes a servant in the hospital, or your groom, or your cowherd, or a labourer, or a waterman; yet the rule above quoted is generally adhered to in the villages.

Some will tell you that the Brahmins are intolerant and

* Tone's Illustrations of the Mahratta people.

† In Surat there is an extensive establishment for sick or maimed animals. It is full of infirm and decrepit cows, sheep, rabbits, hens, pigeons, &c., &c.—See *Art. Surat, Brookes' Gazetteer*.

repulsive in their religious as well as in all their habits. I can say, that I have ever entered their pagodas at my pleasure without any one taking offence, and that when the sketch of the image of the sun was being taken, the Brahmins and others in the temple at Deo Geraria flocked round us and seemed amused and well pleased that we took an interest in, to them, so every day a thing. They generally, however, treat Europeans with a cold indifference.

Forbes, in his Oriental Memoirs, says, "I seldom entered their temples, but often read or made a sketch under the same banyan tree with the officiating Brahmin and his associates without giving the least offence."

The same author, a man of great experience of them, adds, "allowing to the Brahmins all their pretensions, the Hindoo religion, when opposed to the philanthropy and benevolence of the Gospel, is unsocial, proud, and uncharitable." *I* must add, that the poor and the afflicted have the pity and compassionate aid of all Hindoos. With their many faults, they have many virtues.

Some will tell you that one Hindoo caste never intermarries with another. That is quite true; but we learn that a marriage took place between the families of Seleucus (one of Alexander's successors,) and Sandracottus, or Chandragupta, the Hindoo king of India; and we know that the Mogul Emperors of Delhi took wives from the daughters of the noble Rajapoots. Those marriages, perhaps, were of the nature of that of the first Napoleon with "Austria's mournful flower;" and it should at the same time be remembered, that they were not of one Hindoo caste with

another, but with foreigners of high rank which entirely altered the case.

Some complain that the Hindoos have no gratitude. Gratitude is, I fear, a scarce commodity everywhere ; but I can say, that I have met with some affecting instances of it in India. One day a Hindoo of North India, of high caste, called at my house in plain clothes, and on my asking him his business, he said, "Sir, I was in your regiment *twelve years ago*, and you befriended me when in some trouble. I have long left the army on a small pension, but while I never forgot your kindness I feared I should never have an opportunity of thanking you." He then presented me with a handsome brass or bellmetal dish or censer, which he requested me to accept as a token of his gratitude, adding, that it was the workmanship of his native town. It was some time before I could recollect the man or the circumstance which he referred to, and I have never seen or heard of him since during a period of twenty-three years.

Alexander the Great is spoken of as the conqueror of India, but the English have also claimed that honour ; and it is very remarkable, that until within the last very few years, the English never set foot on any part of Alexander's conquests, nor had Alexander penetrated into any part subsequently conquered by the English. Alexander only reached the Rauvee, while the English never passed the Sutledge, thereby leaving a large space between their respective limits, known, but left unappropriated by them, for at least two thousand years.

The fact is, that India is a very extensive country, con-

taining a great variety of people, of manners and customs ; and a traveller when he speaks of them, must be understood to speak to the extent of his knowledge. One may have had neither opportunity nor observation enough to see and learn as his neighbour had.

THE RELIGION OF THE HINDOOS does not only refuse to admit of proselytes, but their Governments have protected the persecuted of all religions from the earliest times.

Soon after the commencement of the Christian æra, and in succeeding years, a number of Christians fled from the persecution of the Romans, and perhaps of the Saracens, and landing on the Malabar coast, they found a hospitable asylum there. The reigning princes appear to have not only received and protected them, but in the exercise of a liberal and wise policy, to have permitted them to possess lands and all the rights and privileges of their own subjects ; and they had their reward ; for the Christians of those parts became good and industrious subjects, and their descendants are there to this day in prosperity.*

Soon after the destruction of Jerusalem, a colony of Jews arrived at Cochin on the same coast and were received

* I do not know the origin of the Christian College at Cotyam in Malabar, or when it was founded, but it is one of the most interesting institutions in the east. The Syrian Church, to which it belongs, has been established ever since the persecution and dispersion of the Christians at Antioch, from whence they emigrated. The Native Government has always been so tolerant, that even Jews, original Christians, and Roman Catholics have alike found a kind reception and a secure asylum.—*Col. Welsh's Military Reminiscences.*

and protected like the Christians before them. The prince then, too, had his reward ; for the industry and good conduct of the Indian Jews are proverbial. They have greatly increased in number and extended themselves up and down the coast, and many now serve as sepoyes in the Bombay army with great credit to themselves and advantage to the state.*

About twelve hundred years ago, the Parsees, or ancient Persians, the fire worshippers, driven by the invasions of their country and consequent persecution by the Saracens, took shipping, sailed for India, and arrived on the coast between Bombay and Surat. They were received and protected by the Hindoo Government on some very slight conditions, and as in the case of the early Christians, the Jews, the Moors, and all the modern Christians, they have lived up to the present time in peace and prosperity, in the enjoyment of their peculiar religion, manners, and customs. The Parsees are most intelligent merchants, ship builders, artisans, sutlers with the army, and engage in the greatest as well as the smallest speculations with surprising enterprise and success. Being free from the Hindoo prejudices

* About a mile inland to the south east of Cochin is a town built and inhabited exclusively by Jews. They form a separate community and have a synagogue of their own. They are mostly descended from the original immigrants supposed to have fled from Jerusalem when it fell into the hands of the Romans. They have a grant or license from the sovereign of Malabar engraven on copper, dated answering to the 388 year of the Christian era.—*Col. Welsh's Mil. Reminiscences.*

At Cochin, on the coast of Malabar, is a colony of Jews.—*Scott and Henry on Genesis x.*

of caste, their intercourse with Europeans is considerable, so much so that it has become a saying, that the Parsees cannot do without Englishmen, and that Englishmen cannot do without Parsees. The Parsees, however, do not serve in the army, their religious reverence for fire being an obstacle.*

On the arrival of the Portuguese in India, they found the Moors or Arabians in possession of the maritime trade and in the free exercise of their religion. The Portuguese no sooner got a footing on the coast than they exercised the greatest atrocities towards the religion of the Hindoos. THE Hindoos did not retaliate,† but suffered them to build churches, erect crosses, and make religious demonstrations without molestation.‡

* For an account of the Parsees see Hamilton's East India Gazetteer, article Guzeratte.

† I have referred to this subject before.

‡ It is very generally believed that the Portuguese obtained all their possessions from Buhadoor Shah of Goojrat by the valour of their first settlers. Nothing however is further from the truth; for I have found by searching the Portuguese state records that they were ceded at the instance of the EMPERORS Akbar and Shah Jehan on the representation of the celebrated beauty in the imperial seraglio, the lady Donna Juliana Diez, who was captured by a corsair on her voyage to Terciera, and came by purchase into the possession of Sultan Selim, the Grand Signor, from the slave market of Constantinople. By him she was sent with other presents under a trusty convoy to Akbar, the youthful monarch of Delhi. Her case being desperate and no way of escape practicable, she still adverted to her obligations to the land of her fathers—to her people and her religion. Having won the emperor's affection, she applied herself with singular adroitness and success to promote the interests of her country and religion in India: what success she had in the latter, may be learnt on referring to the very curious particulars of Akbar's secession from the Mahomedan faith, and the new religion he proposed

The Hindoos are, as I have said, tolerant of all religions, but the martyrdom of St. Thomas near Madras, if true, would at first sight appear to contradict that assertion.* It may have been, that St. Thomas' mission to India, with the many successive arrivals of Christians, up to our missions of the present time, were so many witnesses and messages to a nation of idolaters. When the Hindoos become converted to Christianity, as assuredly they will be, the meaning of St. Thomas' martyrdom among their forefathers, and

to set up. The explanation of this I believe has as yet remained a perfect mystery. This lady's history and her state correspondence with the court of Portugal through the Jesuits were first pointed out to me by Don Manuel de Portugal, then viceroy of Goa. I have since obtained a manuscript memoir in Persian from the late Capt. Macan's library. Her fate is implicated in the earliest settlements of the British people also.—*Major T. B. Jervis, Bombay Engineers.*

* At the end of the ninth century, King Alred sent ambassadors to the shrine of St. Thomas near Madras.

When the Portuguese first opened the navigation of India the Christians of St. Thomas had been seated for ages on the coast of Malabar. In arms, in arts, and possibly in virtue, they excelled the natives of Hindooostan, and their hereditary privileges were respected by the gratitude or the fear of the King of Cochin and the Zamorin himself. They acknowledged a Hindoo sovereign, but they were governed, even in temporal concerns, by their own bishop.

The Portuguese could not leave those Christians in the enjoyment of their religion in peace, and the inquisition was called into operation. When they presented the image of the Virgin Mary to the disciples of St. Thomas, they indignantly exclaimed “We are Christians, and not idolaters,” Their separation from the western world had left them in ignorance of the improvements or corruptions of a thousand years.—*Gibbon's Decline and Fall of the Roman Empire, which see.*

In the kingdoms of Travancore and Cochin, the Christians have been born and bred such, and they are moreover remarkably tolerant Governments.—*Col. Welsh.*

the periodical arrival of Christians on their shores, will perhaps be revealed to them, and they will then reflect and be thankful, that although the Lord had permitted them so long to serve other gods, He had not always been unmindful of them.*

The language and phraseology of Scripture very much resemble those of India, and when the hearts of the Hindoos have been turned, even in a small degree, to the wisdom of the just, the severe denuncements of the Bible against idolatry and all their besetting sins will strike them so much the more clearly, and will tend to hasten their complete conversion.

* I am of opinion that their knowledge of the Supreme reached them anterior to the Christian era. As at the present day they would accept of nothing from the Christians.

Valmiki, one of their most ancient sages, who wrote, probably, thirty or forty centuries ago, says, with emphasis, that there were no "atheists" in Adjoodia.

THE SANSKRIT LANGUAGE.

IN its grammatical structure the language of India is absolutely similar to the Greek and Latin, even to the minutest particular; but the grammatical forms of the Sanscrit are far richer and more varied than those of the Latin tongue, and more regular and systematic than those of the Greek. In its words and roots the Sanscrit has a very strong and remarkable affinity to the Persian and Germanic race of languages.—*Schlegel's Philosophy of History*.

The Sanscrit Language is a most wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists.—*Sir William Jones*.

T H E B U L L.

THE Bull is venerated by the Hindoos, and a statue of a bull generally accompanies the Lingam, the emblem of Siva or Mahadeo.

Schlegel, in his Philosophy of History, says, "Mostly the ancient nations of Asia and likewise of Europe were led by a certain natural feeling and a not erroneous instinct (totally independent of the nomenclature and classifications of our natural history,) to regard the bull the most useful and important of all the animals which man has domesticated, as the representative of earthly fertility and (as it were) the primary animal of the earth, and afterwards made that animal the emblem of all earthly existence and earthly energy."

AN EXCURSION TO MESHUR AND MANDOO.

DURING 1839—40—41 I was employed in military service in Malwa, the ancient Kaaldes, and my head quarters were at Mhow. At different times I made excursions with my family and friends to some of the places mentioned in this little book, and marked on the sketch, particularly to Mundlaisur and Meshur, Dhar, Mandoo, and Deogeraria, and into the varied wild scenery of the Vindhya.

At Mundlaisur there was a detachment of my own regiment posted, so that the local knowledge of the country which the officers and men had gained, enabled us to enjoy their society and see the sights to great advantage. We roamed along the banks of the blue Nerbudda and had a boating party on its waters. Among other things I discovered a remarkable granite rock protruded to a considerable height through the trap rock of the bed of the river, and which was the more striking as the trap from which it was rent still adhered to the upper part of the granite. Major Sandys, political agent at Mundlaisur, was kind enough to take a drawing for me of the granite rock, and which is treasured in my portfolio.

From Mundlaisur we rode on to Meshur, visiting on our way a great pile of well formed basaltic columns. Ma-

ajor Sandys gave me an introduction to the Brahmin Governor, or chief authority, of Meshur, and next morning he provided us with guides and attendants, so that we visited the whole of the great temple, then in course of construction, without any inconvenience. We then went through the castle which, like the temple, overlooks the Nerbudda, there a mile wide, and enjoyed a splendid view from the lofty battlements, but we at the same time witnessed a shocking sight. One of the alligators in the river made a commotion in the water which attracted our attention, and in an instant we saw a corpse of a woman tossed out of the water into the air, and almost instantaneously disappear in the jaws of the monster. Corpses are sometimes thrown into the river when not burned or buried, and that which we saw was one of them. It was wrapped or sewed up in a cloth, and although we did not see anything of the features or person of the deceased, there was something in the form so striking, that we at once concluded rightly, as our attendants proved, that it was the body of a female.

After breakfast the Brahmin governor called on me, attended by a considerable retinue of horsemen and footmen, and a troop of dancing girls. He was very kind and attentive, and invited me to visit him in the afternoon, which I did, when he presented me with a stone image of the god Hunoomaun.*

Next morning I sailed down the Nerbudda in a large

* The Hindoo pattern of the chairs in the Brahmin's house, reminded me of those of the sitting Jupiter and of the sitting Hercules, on the reverses of the coins of Alexander the Great.

barge to inspect the falls of Seshra Darra, a few miles below Mheyshur.* Seshra Arjoon,† a giant and mighty warrior, the thousand armed, according to the romance of the neighbourhood, not only founded Mheyshur, but dammed up the river to make the magnificent lake-like sheet of water in front of the city. The mighty barrier is formed in reality by an immense trap dyke, which crosses three fourths of the breadth of the river, making a waterfall over it of about twelve feet in height, while on the south side the remainder of the water rushes through the confined space with considerable velocity.

The Hindoo women, even of high rank, make it their business and pleasure to go to the river or the well for water, and to bathe publicly in their clothes. They generally go in groups, or parties. They fetch the water in earthen or metal pots, on their heads, sometimes four or five one on to the top of the other. A gentleman mentioned to a Brahmin that Rebecca carried her pitcher on her shoulder; to which he replied, "She must have been a princess,‡ as they carry on the shoulder."

We then advanced to the Vindhya mountains, and en-

* There are some very remarkable mounds west of Mheshur which should be explored.

† Mark the Canaanitish name of Seshra a warrior too, like his namesake Sisera. Seshra Arjoon, king of Meshur, is said to have been killed in an invasion by the Sooryas of Adjoodia. There is some obscurity as to the founder of Meshur. In the old maps of India there is a place named in large letters AI. D'Anville points to Aicotta, near Cochin, as its probable remnant, Ai not being known at the present day.

‡ Forbes' Oriental Memoirs.

camped at the base of them. The fine old trees were thickly inhabited by green pigeons and squirrels. I sent into the jungle for some of the Bheels, the remnant of the ancient lords of Chandravatti,* but now a subdued people, driven to the mountains. They are quite wild, and though fierce and brave, are very simple, and, except when on forays, very harmless. I asked them why they did not enlist in the Company's service, as they were invited to do; to which they answered that they were afraid to do so, as they understood it was intended to send them all out to sea and sink them.† They are depredators, and live in the jungles, having little intercourse with the towns. They are a diminutive people, and always appear armed with bows and arrows of a small size,‡ and with swords. The Bheel draws his arrow to the shoulder like the ancient Assyrian.§ Locksley drew his to his ear.||

I made them shoot at a mark, but I found them poor marksmen. They exert a certain degree of industry to supply themselves with the necessaries of life, and gather frankincense and other gums, firewood, grass, and the many more spontaneous productions of the jungles, to barter them for flour and other comforts with the villagers of the plains. The Bheels live in the recesses of the mountains, something

* Tod's *Rajasthan*.

† Their consciences perhaps told them that they had recently committed several serious depredations.

‡ "Short was the shaft, and weak the bow,
To that which England bore.—*Marmion*.

§ Slabs from the ruins of Nimroud and Korsabad.

|| Ivanhoe.

like Rob Roy, levying black mail on the districts around.—The English poet writes thus :—

“ 'Twas thus he lived amid his rocks
 Through summer's heat and winter' snow ;
 The eagle he was lord above,
 But Rob was lord below.”

That is very fine, but how simply beautiful is the following to the same effect by the people of India, speaking of a famous freebooter, whose exploits in the regions of the Nerbudda, called forth the admiration and dread of the inhabitants :—

“ Oopur Ulla——*above God.*
 Neechee Sheikh Dulla.”——*Below Sheikh Dulla.*

Next day we ascended the Vindhyan range of mountains and went to Nalcha, an ancient city. These mountains being near the Tropic, the Hindoos say they form a barrier to the sun in its northern declination. We found no difficulty in ascending, as a tolerable road had been recently made over the mountains. From one of the cuttings I obtained some fine zeolites and some very large and beautiful specimens of white and of clear wine-yellow rhombodial double refracting spar.

From Nalcha we went on to Mandoo, where I found my esteemed friend Colonel Sir Claude Wade, who entertained me hospitably, and lent me an elephant to ride on during my excursions. Sir Claude here introduced me to Ram Chunder Rao Rappoojee, minister of the Rajah of Dhar,

and next day the Rajah himself sent me an invitation to visit him, which I gladly availed myself of a few days afterwards. It was between Nalcha and Dhar that I discovered the rock of green and purple jasper previously mentioned.

My readers, I dare say, have all heard that oriental etiquette is carried very far. It will be remembered that I had made the acquaintance of the Brahmin Governor of Mheyshur, and that some civilities passed between us. Mheyshur, Nalcha, and Mandoo are all in the territory of the Rajah of Dhar; and it so happened that the Brahmin came to Mandoo when I was there, to pay his respects to Sir Claude Wade and to the Rajah's minister. He unfortunately came to call upon me when the minister was sitting with me in the great tomb of one of the kings, where I resided for the time. As he entered I hastened to receive him, but not being sufficiently attentive to etiquette, I was giving him a chair, which he was about to accept, but to my dismay and pain the minister darted a stern frown upon him that brought to his remembrance in whose presence he stood, so that instead of seating himself in the chair, he sank quietly into his proper place on the carpet.

After passing some pleasant days at Mandoo, exploring the ruins and admiring the remains of Baz Bahadour's magnificence, I went to pay my visit to the Rajah at Dhar.* He

* There are at Dhar and Nalcha many remains of ancient and handsome buildings. At Dhar there are the ruins of a colonnaded college, close to which is a Castalian well. The minister who accompanied me pointed it out with a classical smile. In the pulpit of the mosque at Nalcha the Mahomedan preacher's standing place is on a Hindoo god.

entertained me with a Nautch, ram fights, wrestling matches, and feats of arms, which were all very good of their kind; and my wife, who had accompanied me with her baby in all my excursions, and fully entered into all I did with much pleasure, was, while I remained with the Rajah and his minister, invited into the zenana to visit the ladies. She was treated with great attention, and the ladies were in just admiration of my little Ellen, who was very interesting, particularly to them who had never seen so fair a child. They gave Ellen some toys, and my wife wishing to return the civility, made some reticule bags for them, which were acknowledged by a letter from the minister, which I annex as an agreeable specimen of a Hindoo's composition in English.

Having spent a fortnight rambling about the Nerbudda, the Vindhya, and Dhar, with as much enjoyment as I ever remember to have experienced during a similar period, I returned to my duties at Mhow. On the way between Dhar and Mhow there were numerous sepulchral and sacrificial pillars round the villages, such as I have before mentioned. The sepulchral monuments often bore, rudely sculptured in relief, the mode in which the departed lost his life. One man's monument, who had been killed by a bear, bore a representation of the fact; while the sacrificial monuments bore an uplifted heavenward pointed female hand.

THE ANCIENT HISTORY OF MANDOO is very obscure, but no doubt it is a place of great antiquity. The Hindoos say it was founded about the same time as Mheshur, soon after the

flood, which is very likely; for its insulated extensive surface rendered it at all times a safe and easily defensible retreat and stronghold for the people of an infant kingdom struggling for existence. Within the walls, the most ancient parts of which are of cyclopæan architecture, there are some vestiges of its having been extensively inhabited, anterior to its occupation, 500 years ago, by the Affghans, consisting of water tanks, one of which occupies many acres, with massive stone steps leading into it; large stone Hindoo images, and stone pillars, on one of which at least there are groups sculptured in relief of men and women, and satyrs, dancing, all in attitudes and drapery more resembling the mythology of the west than of Asia. There are also horsemen sculptured with the long stirrup* and seat of the European cavalry of the present day. In Wilks' History of the South of India, similar horsemen are described as sculptured at the ruins of Durmasoodra, in the Carnatic, a place which was destroyed by the Mahomedans in the fourteenth century. Within the walls of Mandoo there is a considerable plain, or sort of neutral ground, between the two great parts of the fort in which the Rajpoots and the Mahomedans used to be respectively quartered, and

* It will be remembered that neither the Greeks nor Romans used stirrups, and these sculptures are probably as ancient as they. Stirrups were used in Europe in the 5th century, but were not common even in the 12th.—*Haydn's Dictionary of Dates*.

Neither the Assyrians nor the Parthians used stirrups.—*See slabs of Nimroud, and Korsabad, and Assyria, in British Museum.* Who could these ancient people be?

The Parthian slab confirms the historical mention of that people's peculiar archery.

which, in their quarrels, frequently became their battle field. There are many mouldering heaps, showing where the Mahomedan dead were buried ; but in the middle of the plain, beneath a ragged thorn, there is one, and only one, monument to the slain Rajpoots. The usual cairn to the Rajpoots who fall in battle is raised, and on its side facing the battle field lies the monumental slab. On it is sculptured in relief, the warrior on his steed armed at all points, and the sun and crescent moon over him ; emblematic of never-dying fame.*

The most ancient parts of the battlements are much more massive than those built by the Affghan kings, so much so as to exhibit a remarkable contrast, many of the latter being built of very small stones, particularly Baz Bahauder's works. The tombs and mosques are magnificent.

In 1612 Sir Thomas Roe was sent to India by king James 1st, as ambassador to the Great Mogul who then held his court at Adjmere. Next year the emperor went with all his court to Mandoo, and Sir Thomas accompanied him. Sir Thomas wrote an account of his "Voyage to India," in which he gives a full account of his journeys, and of the manners and customs of the emperor and his courtiers.

This Emperor Shah Jehan, or Jehan Geer, was, like most of the Moguls, a magnificent prince : he built the ce-

* In my collection there is a silver coin of Sapor 1st, king of Persia and son of the Artaxerxes of the Romans.—Obverse, king's bust, and head crowned, and over the shoulder the sun and crescent moon as above. Reverse: instead of the usual flame above the fire-altar, there is a portrait.

lebrated Taj Mahal at Agra, and paid considerable attention to the coinage. He had gold coins struck value £300 each, and silver and copper, and gold, stamped with the signs of the zodiac.* They are all figured and described in the interesting narrative of Captain Little's Datachment by Captain Moore. I believe many sets are extant, and I understood my friend, the minister of Dhar to say, that he had a very large gold coin which had been dug up in Mandoo, but I did not see it.

I procured nine copper coins of the kings of Mandoo. Like good Mahomedans, they did not make the likeness of any thing in heaven or in the earth beneath on them. The legends run in the names of the caliphs of Bagdad, in Arabic, of good execution.

The kings of Mandoo were styled "Sultan," a title originally invented by the caliph for the celebrated Mahmood of Ghuznee in 1000 of the Christian æra.†

* From the appearance of the zodiacal coins, I am inclined to suspect that they were the production of European artists.

† Gibbon's Decline and Fall of the Roman Empire.

M A N D O O .

THE following are extracts from a collection of historical notices of Mandoo, the ruined capital of the ancient kingdom of Malwa, made by me some years ago :—

“ Mandoo is now deserted and in ruins. It stands, or stood, on the summit of the Vindhyan mountains, in latitude $22^{\circ} 20' N$, longitude $75^{\circ} 28' E$, its tottering walls and battlements forming an inclosure thirty-six miles in circumference.

“ The kingdom of Mandoo was founded by the Giljees of Affghanistan about A. D. 1398, and existed as an independent state till about 1533, a period of one hundred and thirty-five years.

“ It existed for nearly thirty years subsequently, including the reign of Baz Bahadoor; but it was more as a rebellious dependency of the empire of Delhi than as an independent kingdom. There are some fine monuments of Baz Bahadoor's taste, fancy, and magnificence, still to be seen at Mandoo. His love for Roope Muttie, a celebrated Hindoo beauty, has been celebrated in the popular tales and songs of the country; but the following is the best, as given in the Thakoorine. I may here remark, that Baz Bahadoor was a Mohammedan, while Roope Muttie was a Hindoo of the Rajpoot tribe or caste.”

Baz Bahadoor, the last king of Malwa, a young and gallant prince, passionately fond of music, was one day hunting in the forest, bordering the right bank of Nerbudda. Having outridden all his retinue, he was in eager pursuit, when his ear was attracted by the most exquisite flood of melody from a neighbouring glade. He followed the sound, and soon reached a spot where, seated beneath a Burgut tree, a young maiden was singing to the woods, and to the wild deer and birds which had thronged thither, from far and near, to listen to her voice. He was dazzled by her beauty, and enchanted by her unrivalled vocal powers. Her conversation rivetted his love. He strove to win her heart and hand. The first was speedily his; but the splendid lot to which he wooed her could not tempt her to dishonour the sacred race from which she had sprung. She replied to all his overtures, "When the Nerbudda shall flow through Mandoo, I will be your bride; but not till then."

Mandoo is elevated by precipices at least 1200 feet above the Nerbudda; nevertheless, Bahadoor determined that it should obey the voice of love and climb this mountain height. He assembled the strength of his kingdom, axe in hand, to try the force of art. The river god, dreading to measure his strength against the majesty of love, "rose before the astonished people in the form of a giant, whose forehead was lost in the skies. "Desist," he cried, "from your rash attempt; but receive the well-merited reward of your love. Repair to Mandoo, to a spot which overlooks our flood; search there for our sacred tamarisk, and dig wherever it is found. Beneath it thou shalt come to a pure

spring, which, being tributary to us, is part of our divinity. Thither bear thy bride, to live, as she has often sworn to live, on the borders of her natal river.” The king obeyed; he found the tamarisk, he dug the fountain, he built near it a palace, and constructed a fine aqueduct to lead the waters of the fountain to the baths of the palace.*

Roopee Muttie’s father, who was the thakoor or chief of Dhurumpooree, a town on the Nerbudda, having heard of these doings, the maiden was condemned by him, who fondly loved her, but in whose race pride of caste is the besetting sin, to drain the poisoned bowl of Doorga, the goddess of destruction, her corpse to be consumed by fire on a funeral pile, and her ashes scattered over the sacred waters of the Nerbudda. She thus chaunts the song of death:—

“ WREATHE, wreath the bowl with flowers for me;
 Let not my last, deep draught be sad;
 The butterfly, the summer bee,
 The woodland bird, is glad, is glad;
 Like them, in smiles would I be clad,
 (Creatures of one bright, sunny clime,)
 Till the cold wave my couch be made,
 Cut off in virgin prime.

“ Wreathe, wreath the bowl for me
 Bring clusters from each laughing flower,
 Lord of the future, death shall be
 My vassal till th’ appointed hour;

* In the Vayer Purana the Nerbudda is called Rewa, the child of Himalaya the mountain of snow, although the Himalayas are several hundreds of miles distant. See note to the first page of this work.

*Then, seek nor tomb nor cypress bower.
Emotion's wealth a smile may shrine ;
But muse thou o'er some lone, frail flower,
Cut off in virgin prime.*

“ King of the crystal depths ! ah ! where,
Nerbudda, shall thy sparkling wave
The young Rajpootnie’s* ashes bear ?
Leave them where thy ripples lave
The emerald marge, and lilies wave
Their deathless petals. Let the chime
Of thy glad wave sound o'er her grave,
Cut off in virgin prime.

“ But bear not to a foreign land
The dust that hath no hall of rest
Beyond thine own paternal strand ;
And ah ! let not the wave unblest
Of the black ocean thrall her breast ;
But at the spring, the summer time,
Be her green grave with flow'rets dress'd
Cut off in virgin prime.

“ And when at morn the deer shall seek
Her foot-print 'mid the early dews,
And find it not ; and when to break
The death-like silence, that imbues
The heart bereaved, no voice renew's
The memory of the old loved time,—
Tell him that peace her pillow strews,
Cut off in virgin prime.

“ And if, perchance, of foreign blood
But kindred soul, a warrior come
To ponder o'er thy twilight flood,
And seek the form for ever gone,
Tell him the maid of Rajasthan,
True to her faith nor false to him,
Thus binds her bridal garland on,
Cut down in virgin prime.”

* Feminine of Rajpoot.

Just as she had finished her song and was about to drink the bowl, the prince of Mandoo rides up, and after a manly defence against her father's powerful sword, he carries off Roope Muttie to Mandoo, and she becomes his queen.

During the courtship, however, when Baz Bahadoor, the Mahomedan prince of Mandoo, asks the noble Hindoo lady to be his "bright—his better star," she sings her reply, of which the following lines are extracts:—

" What reck I how Cashmeera's vale
 With pomp of beauty glows,
 'Tis bliss enough to roam and sail
 Where blue Nerbudda flows.

" What reck I of thy sceptred state,
 Thy strange and alien love?
 Would'st thou with princely Rewa mate,
 With eagle match the dove?

" Nerbudda hymned the song that nurs'd
 My peaceful infant rest,
 'Twas to her glorious wave that first
 I fluttered from the nest.

" In other lands be rivers bright
 And beauties worth thy song;
 But Rewa's* wave glints back the light
 I loved when hope was young.

" In other lands death's power is known,
 As by Nerbudda's side;
 And could my dust repose, alone,
 On any shore beside?

" No ! whilst I live, sufficient bliss
 On Rewa's margin grows;
 And when I die, I ask but this,
 His waves my breath to close."

* The Nerbudda is also called Rewa.

The following few lines are quoted to illustrate the Rajpoot's pride of descent :—

“ Monarch,” the Thackoor said, “ whate'er
Thy sires, in their blind zeal, did spare,
To the sad relics of a line
Which reigned *'ere earth had note of thine.'*”

I have now done with the Thakoorine and with Mandoo, of which I have many delightful reminiscences, wishing that I had space to do the intelligent author of the Thakoorine more ample justice. For particulars respecting Mandoo I will refer my readers to the book itself, and to Sir John Malcolm's work on Central India.

On a subsequent visit to the Vindhyas, from the north side which looks down into the wooded wild ravines, jungles, and rugged watercourses of the mountains, I was accompanied by a party of ladies and gentlemen. The scene was lovely, and the time sunset. In the enjoyment of the hour and the scene we lingered till it was nearly dark. Without thinking what might be a fact, I carelessly asked the villagers who accompanied us as guides, whether there were any wild beasts thereabouts? “ Wild beasts!” they replied, pointing to the well-trodden paths on the wild hill-side. “ Don't you see those paths? they are the tracts of wolves, tigers, jackals, hyenas, bears, and other wild beasts innumerable. In half an hour they will swarm where we now are, roaring and seeking for their food: our cattle are now being shut up out of their reach.” I need not say that we beat a very quick retreat, but it became very dark before

we got to our tents, and we lost our way for some time. I never read the 104th Psalm without having a lively recollection of that evening.

CHRISTIAN READER, do you wonder that I have not told you something of the missionaries? There are some missionaries at Broach, which was Tharshish, a Japhetan, or Ionian Emporium; but there are none all the way up the Nerbudda, where the children of Shem were located of old. I believe the name of Christian is scarcely known from the Nerbudda to the Jumna, and that none whatever of the natives of that vast region profess Christianity.* The reason is, that those countries belong to native princes, within whose dominions missionaries are not admitted; but I believe they have very free access to all the British territories. I never heard of a missionary having even visited Meshur. Europeans are generally known throughout India by the now reproachful name of Feringhee, but that name was originally one of honour.

When Europeans first traded to India round the Cape, they conducted their trade with much integrity and good faith; and when any of them entered the service of the native princes, or had transactions with them, they discharged their duties and engagements with such fidelity and courage,

* Dialogue between a Christian Missionary and a well read Hindoo.—*Missionary.* “Did you ever hear of the Christian religion?”
Hindoo. “Never till this morning, and what I heard was very reasonable. Give me a copy of your Scriptures and I will investigate them.”—*Appendix to Wilkinson's Sketches of Christianity in North India, published in 1844.*

that the time-honoured name of Feringhee (Varangai),* which had travelled from Constantinople into the far east, was applied to them. But in later times, public and private virtue declined, and the people of India, unwilling or unable to withdraw the title which they had awarded in days of old, and which had come into general use, continued it, even to this day, but without its honourable meaning.

In October, 1841, my wife and I spent a week very agreeably at Deo Geraria, in company with Colonel Sir Claude Wade, the British resident at Indore, the capital of the great Mahratta Prince Holcar, when Mr. Singleton, who was of the party, kindly took the sketch attached to this publication. I afterwards accompanied Sir Claude on a formal visit to the prince, when I was presented to his Highness. In the evening we dined at the palace in the city, where his Highness, the Maha Rajah, had provided an abundant entertainment for us, including a profusion of choice European wines. I should mention, that his Highness (a Hindoo) did not appear at the dinner-table.

* See Varangai in Gibbon's *Decline and Fall of the Roman Empire*.

LETTER
FROM THE MINISTER OF HIS HIGHNESS THE RAJAH OF DHAR
TO MAJOR STIRLING.

“ Sir,

“ I have been favoured with your kind letter dated 13th instant, and received all articles Mem Sahib sent for the Rajah’s ladies and for my Mother and daughter.

“ Agreeable to your desire I have presented with Mem Sahib’s compliments, the three bags to the ladies, the Mother and wives of the Rajah Sahib.

“ I also gave a small china bungalow to my Step Mother and some toys for my daughter.

“ Many thanks for your sending me the book, also one for my scholar.

“ The ladies and my Mother and wife send their Salam to the Mem Sahib.

“ I am very happy in hearing of the welfare of your child, I hope she will continue better.

“ With my kind remembrance to you and the Mem Sahib, believe me,

Sir,

Yours sincerely,

Dhar,
15th April, 1841. }

RAM CHUNDER RAO,
Bappoojee, Minister of Dhar.

“ To Major Wm. Stirling,
Commanding 17th Regiment, Mhow.”

A VISIT TO THE FALLS OF SESHRADARRA,*

By MAJOR STIRLING.

THE Falls of Seshradarra are a few miles below the city of Meshur in Nemaur, where the river Nerbudda falls over and forces its way through a rocky barrier a mile in breadth. Immediately above the barrier the Nerbudda resembles a lake about a mile wide. It passes the barrier in two channels, that on the southern side being only about one hundred yards wide, and it can scarcely be called a fall, but a foaming impetuous rapid; while the other, near the middle of the bed of the river, is the great fall, where two thirds of this great river, contracted to a breadth of two or three hundred yards, rushes over its rough and rocky bed, and finally precipitates itself over ten or twelve feet of perpendicular rock into a chasm below. The chasm runs parrallel to the fall, receiving the whole of its waters as in a trough, and, as it is only about twenty feet wide, it must be of great depth to contain them. Its rocky sides bound it like a wall, but although they are in some parts rent and broken, and formed into fantastic shapes, by the violence of the stream and its whirling eddies, in none do the waters escape from it till conveyed, unbroken and entire, to a wider and more gentle channel. Below the barrier the two channels

* Referred to in page 5.

reunite and form a lake-like sheet of water like that above it.

Standing on the rocky margin of the chasm and facing the fall, the view is grand and imposing, although destitute of many of those features which add beauty and interest to waterfalls in other situations. There are no trees—nothing but black and naked rocks on either hand, but the ceaseless thunder and deafening roar of the mighty river, its boiling eddies, and its foaming waters as they rush towards you only a few yards distant, are enough to fill the mind, and render other objects superfluous.

The rocky barrier is composed of tabular trap, exhibiting no signs of dislocation or disturbance except by the force of the river; nor did I see a single imbedded pebble or mineral of any kind. The river has deposited a calcareous crust on some of the rocks, but it is quite superficial.

The barrier was doubtless, at some remote period, complete and on a level, or nearly so, with the present height of the banks, so that before the river burst its barrier, the site of Meshur was nearly the centre of a vast lake or basin. By the bursting of the barrier that lake or basin has been partially drained, its bed has sunk, assuming the character of a river, and were the barrier entirely removed, the Nerbudda at Meshur, instead of being a fine sheet of water a mile wide, and four long, and twenty feet deep, as it now is, would be diminished into a comparatively petty stream.

The banks of the river, between Meshur and Seshradarra, particularly the right which I have examined, afford

strong proof of the above. The bed of the river is trap, and resting on the trap; twenty or thirty feet of the bank are composed of a more or less hard calcareous deposit, then comes an irregular bed of loosely cemented round stones chiefly of very hard quartz, ten or twelve feet thick, such as abound in the Nerbudda above Mundleysir, and then two distinct thick deposits of, I conceive, transported matter, of a saline and calcareous nature, decidedly of a different composition from the soil of the country half a mile or a mile from the river. These superior deposits rise into hillocks and rugged eminences to a considerable height above the neighbouring country, and their antiquity is proved by their (in some places) affording support to large trees and ruined buildings.*

I am inclined to believe that the volume of water in the Nerbudda, in the fair season, has been much overrated, and that its great breadth of six hundred, nine hundred, and twelve hundred yards, as given by Sir J. Malcolm, has either been estimated in the monsoon, or where its breadth is owing to barriers that dam it up, or to rocks and other impediments which spread its water over a large surface. I have come to this opinion from seeing the whole of the river below Seshradarra, when not running with any extraordinary velocity, and three or four feet deep, within a channel of three or four hundred yards. That was a fair place, I conceive, to make a section of the river.

* These mounds and ruins deserve to be examined.

A

DISQUISITION

CONCERNING

THE EXPEDITION OF SESOSTRIS
INTO INDIA.

It will be sufficient for my present purpose to quote the following passages from history.—

“ He (Sesostris*) fitted out a fleet of three hundred ships in the Red Sea, by the aid of which he took possession of all the islands and strong places on the eastern coast, and passed through the straits of Babel Mandeb to the shores of India.”—*The Antiquities of Egypt.*

“ He (Sesostris) subdued the countries beyond the Ganges and advanced as far as the eastern ocean.”—*Robertson.*

“ In his expeditions some nations bravely defended their liberties, and others yielded them up without making the least resistance. This disparity was noted by him in hieroglyphic figures on the monuments erected to perpetuate the remembrance of his victories.”—*Rollin.*

“ He contented himself with *the glory* of having subdued and despoiled so many nations.”—*Rollin.*

“ He returned therefore laden with the spoils of the van-

* Sesostris is understood to have begun to reign 1571 B. C.

quished nations, dragging after him a numberless multitude of captives.”—*Rollin.*

“ The strength of Sesostris’ land army is stated at six hundred thousand infantry,* twenty-four thousand cavalry,† and twenty-seven thousand armed chariots‡.”—*Diodorus Siculus.—Robertson.*

Some historians modify, or reject, or keep silence respecting the expedition of Sesostris; but I am inclined to believe in it as far as it relates to his naval armament, and that he invaded India by land; but the statement that he subdued the countries beyond the Ganges and advanced to the eastern ocean must be rejected by every one who looks at the map of Asia, particularly as his fleet was to co-operate with him on the western coast.

* We should pause before we disbelieve that enumeration of Sesostris’ army; but in which we must, perhaps, include followers. When General Harris advanced against Seringapatam, in 1799, his army was composed of 35,000 fighting men, and 120,000 attendants; and when the Marquis of Hastings, in 1817, commenced the Mahratta war, his fighting force amounted to 110,000 men, his camp followers to 500,000.—*Malte Brun*, vol. iii. p. 328.

As Sesostris’ fighting men were mostly Egyptians, a better class of men, probably the attendants were very numerous; and as he employed no Egyptians in works of drudgery, the working people would increase accordingly.

† Some authorities say that the art of riding the horse was unknown to the early Egyptians. See what the Bible says:—“ I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” Exod. xv. 1. 21.

‡ Sesostris’ chariots are said to have been armed. Many were, no doubt, chariots of war, but probably some were merely guarded carriages.

Bernier, in his account of the Court of Aurungzebe, calls the bullock carriages “ chariots.” They were always escorted by armed men, and are very numerous with a royal army.—*English Translation.*

Ship-building was practised on the Indian Ocean and its gulphs long before it was known in the Mediterranean Sea. The first ship seen in Greece was in 1485 B.C., while Job, who lived long anterior to that date, speaks familiarly and comparatively of the swift ships (of the Indian seas); and Jacob, who dwelt near the Mediterranean, says prophetically, in 1689 B.C. that "Zebulon shall be for an haven of ships;" by which we gather, that Jacob knew of ships, but probably by name only.

However scanty the above may appear, it gives us grounds for believing in the possibility of Sesostris' expedition, and in his being able to collect or build three or four hundred vessels in the Red Sea.* The statement too, that he took possession of all the islands and strong places on the eastern coast, is very corroborative; for it is clear, that if he had not possession of them, neither the commerce of Egypt nor the navigation of the Red Sea could be safe.

We hear of the exploits of Sesostris in Mesopotamia, and the vast design on the walls of the cave of Ipsambul in Nubia relates them;† but the question arises, where was Mesopotamia? In the 18th page of this work I have endeav-

* The immense quantity of petrified wood found strewed over the desert, and the following passages of Scripture, prove that Egypt, which is now destitute of wood, was in ancient times a wooded country, and might have furnished timber for ship-building.—Exodus ix. 26. "And the hail smote throughout all the land of Egypt all that was in the field, and brake every tree of the field."—Psalm cv. 33. "He smote their vines also, and their fig-trees, and brake the trees of their coasts."

† The word Naharaim is frequently repeated in the hieroglyphic inscriptions of this cave.—*Antiquities of Egypt by the Religious Tract Society.*

voured to establish the existence of a Mesopotamia between the Indus and the Nerbudda, and although Sesostris' march towards India led him through Mesopotamia Syriæ, I believe his real object was to reach the Mesopotamia of the east, in whose bosom or vicinity lay the rich regions of Ophir and Havilah; and that his great exploits were not performed between the Euphrates and the Tigris, but between the Indus and the Nerbudda.

Mesopotamia is a translation of the Hebrew word Naharaim, into Greek; and which word, as well as the word "Doab," of the Hindoos, signifies the country of the two rivers. We have Naharaim in Scripture before the Greek was a language, and in Acts vii. 2, 3. (the New Testament having been written in Greek as well as the Septuagint,) we have the word Mesopotamia used for the country in which Abram *was before he dwelt in Haran*, a place in the Syrian Mesopotamia.*

There was from the earliest times an intercourse between Egypt and India by sea and by land.† We may particularize the invasion of India by the Sooryas from Egypt, and of the visit of Abram from India to Egypt;‡ and we read of an

* The word Aram being sometimes placed before Naharaim indicates that there were other countries of that name.

† When the early Christians and Jews fled from Egypt and Syria for refuge to the extreme south of India, the good name and hospitality of that country must have been previously known to them. In the 1st century 120 vessels sailed annually from Myhoshormis in the Red Sea for Malabar and Ceylon.—*Asiatic Annual Register*.

‡ Abram was evidently heaven-directed in his journeys, and was probably so in languages, as he appears to have had no difficulty in that respect anywhere.

invasion of Egypt by the Pali* from India shortly before the Exodus. We first hear of Pharaoh on the occasion of Abram's visit; and it is remarkable, that the title Pharaoh is the same as the Indian title of King, or Rajah, or Rao.† Ph is the Egyptian definitive article "The" Rao. The Indian title Rao has been in use from time immemorial. On coins of about the time of Augustus, Rao may be read.

In the time of Abram there was a nation established in Naharaim, the Ur of the Khaldees, and it is very probable that the Egyptians heard from Abram himself, who had come thence, of the gold of Ophir (for Abram was very rich in gold); and when we read that Sesostris subdued the countries beyond the Ganges and advanced as far as the ocean, it would have been more intelligible and more probable if the translation had given the word Nerbudda for the Ganges,‡ as I think it ought, for then the true object of Sesostris' invasion by land and sea would have been exhibited to us. The two

* There is a district in the Concan of the name of Pali. This invasion might have been a patriotic effort of the Indian colony in behalf of the mother country, against the shepherd kings, who about this time overran Egypt.

† Might not Abram have been the first to salute the king of Egypt by that title? Abram was probably a prince of India, and was received evidently as such by Pharaoh, and his "call" appears to have been known. The children of Heth said "Hear us, my lord, thou art a mighty prince among us."—Heb. a prince of God. Gen. xxiii. 6. In Gen. xx. 7. "Now therefore restore the man his wife: for he is a prophet." It would have been worthy of the greatest monarch to accept a title from a prince of God and a prophet. The Hindoo Rao of India at this day gives money and other presents to holy men, *even of other religions*, to pray for him.

‡ See 10th page. While the Nerbudda has always been a geographical boundary of the Dukhun to the north, it has also been a boundary for caste. The Rajpoots are not to be met with south of that river.

armaments would then have been understood to have been destined to co-operate and meet, as I believe they did, near the golden region of the Nerbudda, the object of their enterprise.

Diodorus Siculus gives a particular detail of the Indian expedition of Sesostris, which he had on the authority of the Egyptian priests, but his own opinion is, that many things which they related flowed rather from a desire to promote the honour of their country than from attention to truth. We thereby see, that while Sesostris' expedition was said to have been undertaken only from the love of glory, the probability is, that the real object was the gold of Ophir and Havilah, and the spoils of all the nations which he could conquer. "He returned laden with the spoils of the vanquished nations, dragging after him a numberless multitude of captives."—*Rollin.*

I will now endeavour to trace SOME MEMORIALS OF THE EXPEDITION OF SESOSTRIS.

I will suppose that the land army has arrived in Mesopotamia (Malwa). I hope to show afterwards, that Sesostris had mercenary troops in his army, among the rest, Philistines and Canaanites. If so, the image of the sun at Deo Geraria with its accompaniments may be considered of Philistine origin. It is very remarkable, that neither the car nor the horses are of a real size, only sculptured miniature likenesses, probably of something existing elsewhere—a reminiscence of the reality in Gerar of Philistia.

Sesostris having made a triumphant campaign, he set up monumental pillars (historians say he did), perhaps

similar to those in Malwa at the present day, and he noted his easy conquest by the sculptured hieroglyphic of a female hand, such as I have before described. It will be remembered that I have spoken of these hieroglyphics as existing in the time of Abram. They might have existed then, and Sesostris might in his day have turned the idea to his own purpose ; but they are now considered memorials of human sacrifices, as they may have been in the time of Abram, for we learn from the Bible that human sacrifice was not unknown in Abram's day, and pillars are repeatedly mentioned as being set up by his descendants. If these pillars did not exist in the time of Abram, we may with the more certainty attribute them to Sesostris.

In concluding the traces of the land expedition, I will not omit to mention the Rajapoots who have, from time immemorial, occupied the Nahairam between the Indus and the Nerbudda.

Founded on their peculiar combination of husbandman and warrior, their admitted claim to remote descent, from Ramah, by tradition, but probably more correctly from Ram-ses ; their high sense of honour and their location, their features and forms, and their general bearing as high-born men, but above all from their universally recognised title of Rajpoot, or descendants of a king, I claim for them a descent from Sesostris and the children born on his birthday, all of whom accompanied their sovereign in his expedition as the elite of his forces, and who most probably enjoyed, even then, the name which they now bear so proudly.

Many writers have attempted to trace the origin of the Rajpoots, and few give them an existence before the fourth or fifth century of our æra. I am not, however, able to admit the force of their arguments ; for however much they affect changes of dynasty, successful revolutions, or the recovery of their power at intervals after periodical overthrows by other tribes, they do not tell us of a new people, but only of new rulers and local events.

Among the stories of their origin there is one which, romantic as it may seem, has some support in history, and I will refer to the historian of Rajasthan for it at length. That story derives the origin of the Ranas of Oudipoor from the beautiful Sira or Schirin, daughter of the Christian emperor, Maurice, of Constantinople.

Gibbon says, "The life and liberty of Chosroes (king of Persia) were saved, but he was reduced to the necessity of imploring aid or refuge in some foreign land." He asked and obtained a refuge with Maurice, who gave him his daughter in marriage, and the story goes that a son of this marriage found his way to India as an adventurer, and that his descendants became Ranas of Ondipoor. Gibbon again says, "The beauty of Sira or Schirin, her wit, and her musical talents, are still famous in the history, or rather in the romances of, the East."*

I need only add, that however true the story may be, it only relates to the chief, and not to the people.

I will now leave the land expedition in the possession

* See Decline and Fall of the Roman Empire.

of Ophir and Havilah, on the Nerbudda, making captives and accumulating gold and frankincense, and the spoil of those favoured regions, through the possession of which Sesostris was able, on his return home, to adorn his country with so many wonders.

Let us now endeavour to trace the **MEMORIALS OF THE NAVAL ARMAMENT.**

Let the reader cast his eye over the map of Asia, and he will see that the entrance of the Red sea is south westerly from Bombay. From the middle of April to the end of September or October the south west monsoon prevails in the Arabian sea, and the passage from the straits of Babel Mandeb is generally made right before the wind, and in about ten days.

I suppose that Sesostris' armament crossed about the end of April or beginning of May,* for then only is the sea smooth and the wind fair and moderate; and there would be in that case at least six weeks of fine weather before the setting in of the rains, to enable the expedition to proceed with its object. The natives of the dry country of Egypt could not, I presume, exist in the Concan in which 70 or 80 inches of rain fall in four months on the coast, and on the highest of the Ghauts, distant some 20 miles, the fall amounted in 1834, within the same period, to the enormous

* I crossed the Arabian Sea from Bombay to Babel Mandeb early in May. The weather was fine and the sea easy the whole way, although the wind was against us. As we passed through the straits and within the Red Sea there was a gentle swell, but the water was clear and so unruffled that we could witness the gambols of a swift and playful dolphin under the bows at a considerable depth.

quantity of 297 inches. Such a state of the seasons was probably known to the Egyptians, which enabled them to arrive in time either to hut themselves on the coast, or to hasten to the interior before the monsoon, where comparatively little rain falls.

I conclude that the point of arrival was Bancoote, sometimes called Fort Victoria, between Bombay and Goa;* for it is thereabouts that traces of the expedition are mostly to be found. Besides, that coast is high and easily seen, and approached from a distance, and its rivers and the many creeks near at hand would afford good and safe anchorage for the fleet during the monsoon; a matter of great consequence, for it could not return to the Red Sea again owing to the prevailing wind till after the rains.

The first trace which I will mention is in the massive stone-work of the forts, on the coast as well as on the summit of the mountains, resembling in the size and shape, and cut of the stones, those used in the ancient buildings of Egypt. If the expedition landed on that coast at all, it must have fortified itself; a fact which will account for the many very ancient works of that nature in the Concan; and while many are at a loss to understand by what power such

* It might be asked, why did not the expedition make at once for the mouth of the Nerbudda? which would be within an easy distance from the land army." Let any one read of the difficult navigation of that river in the *Pereplus of the Erythraean Sea* and he will be satisfied. Besides, looking to such a probability, the mouth of that river would most likely be guarded and prepared, and the pilots withdrawn. By landing at Bancoote, the armament probably disembarked without opposition, if not in a friendly country. The coast near the mouth of the Nerbudda is low and the tide strong.

prodigious masses and blocks were raised and put into their places, we may call to mind that most probably the armament consisted partly of giants (the children of Anak,) and the Philistines, men "great and tall," and of immense courage and strength, equal to such labours, and on which they were probably employed. The native Egyptians having an antipathy to the sea, and being the fighting men, most likely formed the land army, while the auxiliaries, with the pioneers and labourers who had not the same prejudice, were sent by the shorter and less expensive sea voyage. That tends to shew, that in forming the expedition there was a fixed design (on Ophir and Havilah), and that it was not a mere quixotic excursion in quest of glory.

From the following passages of the Bible we learn that the children of Anak were not only great and tall, but engineers and builders, far advanced in arts and civilization. Their habit of fortifying the mountains and fencing their cities up to heaven, is strongly illustrated in the Concan and the adjoining range of Ghauts, where the top of every mountain and hill that has a table surface has been fortified in remote ages with walls and battlements. Some of these strong holds are three or four thousand feet above the plains, far higher than anything in Canaan.—

Deut. i. 28.—"The people is greater and taller than we; the cities are great and walled up to heaven."

Deut. ix. i. 2.—"Cities great and fenced up to heaven. A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!"

Joshua xi. 21.—“And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the *mountains* of Judah, and from all the *mountains* of Israel: Joshua destroyed them utterly with their cities.”

Joshua xiv. 12.—“Now therefore give me this *mountain* [Hebron];—the Anakims were there, and—the cities were great and fenced.”

The second trace is in the Brahmins of the Concan, who claim descent from those located there some thousands of years ago by the demi-god or hero Rama,* and it is a remarkable fact, that they eat fish, while no other Brahmins do so.† We read in the ancient history of Egypt that *the least rigid* of the priests ate fish.—*L'Egypte anc. par M. Origny.*

The third trace is in the existence at Bancoote and its vicinity—of two peoples, the remnants of subdued nations, bearing the significant names of Ramoshi and Paarai. The former I will call the descendants of the soldiers of Ramses (Sesostris), and the latter, whose names invariably end in nak, the descendants of the children of Anak, who were Philistines and giants. The former have degenerated into a wild and fierce people of robbers, but they are sometimes employed by the local governments as guards in the forts, and

* Many great events are attributed to Rama by tradition. In this case may we not substitute Ramses, the true name of Sesostris for Rama? The Egyptian ape and Ramses might stand for Rama and Hunooman, the monkey god.

† The Egyptian pole, lever, and bucket, are in use for raising water in the Concan.

as watchmen, and other similar duties, on the principle of "set a thief to catch a thief;" but they possess lands and property of their own which they have held from time immemorial, and their power is such that they occasionally give the government considerable annoyance in retaliation, when they think themselves illtreated or oppressed.

In the memoirs of Mrs. Wilson of Bombay, the wife of an eminent missionary and oriental scholar, the caste of Ramoshi, is stated to take precedence of that of Paarai, which is quite in keeping, as doubtless the immediate soldiers, or subjects of Sesostris, would take precedence of the auxiliaries. When or why they were abandoned there we gather from the fact in Egyptian history, that soon after the time of Sesostris great misfortunes befell Egypt, rendering it probable that the state could not maintain the communication with the colony, and that on its being abandoned by the mother country, it was overpowered by the natives.

In the 23rd of 11 Samuel we find the name of Paarai the Arbite, one of King David's mighty men; and in Joshua xiv. 15, we read that the name of Hebron before was Kirjath Arba, which Arba was a great man among the Anakims. In Deut. ix. 2. they are described as "a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!" Now we gather from the Scriptures that the giants, the children of Anak, and the Philistines were all of one stock, every where to be found as mercenary warriors, champions, soldiers, porters, and guards, but always trustworthy about the princes of Canaan and

Judea ; or as guards and porters at the cities. It is more than probable that Sesostris availed himself of the services of such "great and tall" mercenaries, and who were at the same time kinsfolk of the Egyptians.*

Paarai, the Arbite, one of the children of Anak, was a mighty man† in King David's service, and in 1 Chronicles ix. 17. we find Talmon and Ahiman, names of the Anakims, among the porters at Jerusalem *who waited in the king's gate*; and in Ezra we find among the children of the porters who returned from the Babylonish captivity, those of Talmon.

I have stated the occupations of the descendants of Anak because they are, in a modified form, the occupations at this day of the Paarai in the Concan.

That Paarai, Ahiman, and Talman, of King David's time, were ancient family names of the Philistines we may believe, for although we do not before that time find the name of Paarai in Scripture, the names of Ahiman and Talmai are among those of the children of Anak, whom Caleb drove thence about 500 years before David. I have no doubt that Paarai was a family name in the earliest period of their existence, for we know that that name has been perpetuated in the branch that left their father land in the days of Sesostris for India up to the present time; while in the other branch or original stock, although it remained dormant for some six centuries, it reappeared in the person

* Genesis x. 13, 14,

† *Hebrew*—mighty one. *Greek*—giant. *Chald.*—mighty of strength.—Dan. iii. 20.

of Paarai, the Arbite, of the house of Anak. The Paarai eat the flesh of all animals; and being prohibited, like other persons, from killing kine, they eat the flesh of such as die of themselves. It must be clear that such a practice could not have had its origin with, nor could it be maintained by, any class having the most remote claim to be Hindoo, and plainly stamps the Paarai as foreigners.

It would appear from Leviticus, xi. 39, 40, that the practice of eating the flesh of animals that died existed in Philistia and Judea, for there the Jews are not forbidden to do so; but how to make themselves clean afterwards is declared.

The Paarai are very numerous in the Bombay Native Infantry, and are known in the muster-roll by the frequent recurrence of such names as Ramnak Balnak, or Ramnak the son of Balnak. They are good and obedient soldiers, somewhat dull in intellect at first, owing to their degraded position in early life; but amid a blunt and independent bearing, which they maintain even in our army, their innate intelligence, courage, and manly aspect, develope themselves (for they are a finer race than the Hindoos among whom they are located), and justly and freely obtain for them a fair share of promotion and general distinction. The present condition of the Paarai among the Hindoos is not that of their nature, but of degradation.

In complexion, the Paarai are blacker than the Hindoos, and they have a slight thickness of the lip and flatness of the nose, which remind us of their African descent, features which a sojourn of perhaps four-and-thirty centuries in a

foreign clime has not entirely effaced. They are, as I have said, a fine and, I will add, a more muscular and hardy race than the Hindoos, and if they are not at the present day giants and mighty men as of old, traces of their ancient stature and courage, and strength, may be found even in their fallen state.

In the cave temples of Western India there is another trace of the Philistine or Paarai, the children of Anak. In some of the great caves, particularly Carlee and Adjunta, many of the principal figures cut out of the rock have fully developed African or Negro features, and they are represented too as personages of distinction, which indicates that at the period of their execution a people of the African race held sway. I have supposed that the land army of Sesostris had halted on the Upper Nerbudda, but if it advanced beyond it to the ocean, or if the naval armament marched up to join it, the route would be the same; for the one, or the other, or both, would necessarily, almost, take the route of Carlee and Adjunta; and we may find in those mighty excavations the remains of the winter quarters of the armies of Africa. The Egyptian caves and catacombs, and their interior paintings and sculptures, are very much of a character with these, and at least give them a claim to be considered of kindred origin. While we admire the temples of Thebes, we look in vain for private edifices, so in these temples of smaller dimensions but not of inferior merit, we see the remains of the head quarters, and a monument of their state, but not a vestige of the huts of the soldiers nor of the dwellings of the great.

I am aware that inscriptions at Carlee give that temple an origin only early in the Christian æra, but they may be fairly considered, in the face of what I have advanced, as referring to some portion of the work only, or as we find in many of the cave temples, evidences of change from one religion to another, with marks of defacement and of things executed at different periods, while all the inscriptions have not been deciphered, it may not be too much to suspect the inscriptions, and suppose that they were made by impostors or flattered upstarts, vainly hoping to do honour to their own names, at the expense of the true excavators.*

In concluding this interesting subject, I will just point again to the wonderful facility which the Egyptians had, from their geographical and hydrographical position, a position which enabled them to transport to the shores of India, a distance of 1800 miles, in ten or twelve days, a powerful armament, and for which their enemies could scarcely be prepared ; thereby saving all the toil, fatigue, and opposition of a march perhaps of years, and which none but the most powerful nation of the period could have ventured on under every advantage. Indeed, the land army could never have calculated on success without the aid of the naval armament ; the one, naval or military, was absolutely essential to the other.

* One of the tombs of the kings at Thebes is so studiously defaced that even the name of the Pharaoh, who had employed his whole life in preparing it for his long home, is no longer legible.

Some of the old monuments in Egypt bear, comparatively, recent names and inscriptions.

I have said that the temples of Carlee and Adjunta are in the immediate vicinity respectively of the two great mountain passes of the Bhore Ghaut and the Adjunta Ghaut, through which an army would pass from the coast to the Upper Nerbudda, or vice versa. The caves of Elephanta and Salsette are also in the Concan, and only seventy miles from Bancoote.

Elephanta does not contain any negro figures, and perhaps Salsette does not. If their excavators formed a part of the expedition of Sesostris, they were, no doubt, a different people from the Paarai, perhaps a friendly Hindoo nation, and therefore kept apart from them; but if we look at the map of India it will be seen that their passage into the interior would be most convenient by the same pass by which the Paarai from Bancoote would advance.

The united armies probably, on clearing the Bhore Ghaut, divided into two columns, and marched for the Nerbudda; that of the Philistines towards the right by the way of Adjunta, at which place we trace them, as at Carlee, by their sculptured African figures; while that from Elephanta, on the left, took the route of Ellora, in whose caves, as in Elephanta, no African figures are met with.

I believe I am correct respecting the African figures, but a slight mixture would not materially affect the argument; for we see in our own days Englishmen and Indians occasionally mixed, while their armies retain their respective nationalities, and it is usual for them to keep in separate columns as far as the nature of the service will admit. We have sometimes bodies of many thousands of Indian horse-

men, even in time of war, commanded and accompanied by two or three, or perhaps half a dozen, Englishmen.

At the Bhore Pass, as at Adjunta, we have in the caves the memorials of the occupation of the passes by the armies of the Philistines, and in the many fortified passes and high hills to the left we have memorials too of the cautious march of the western column, and at Ellora of its resting place; the whole giving us a very exalted notion of the military wisdom, energy, and enterprise of the warriors of those early days, exhibiting to us, as they do, a complete system of fortification and precautionary details, so grand and so enduring, that whether other nations have or have not imitated them, none have ever surpassed them.

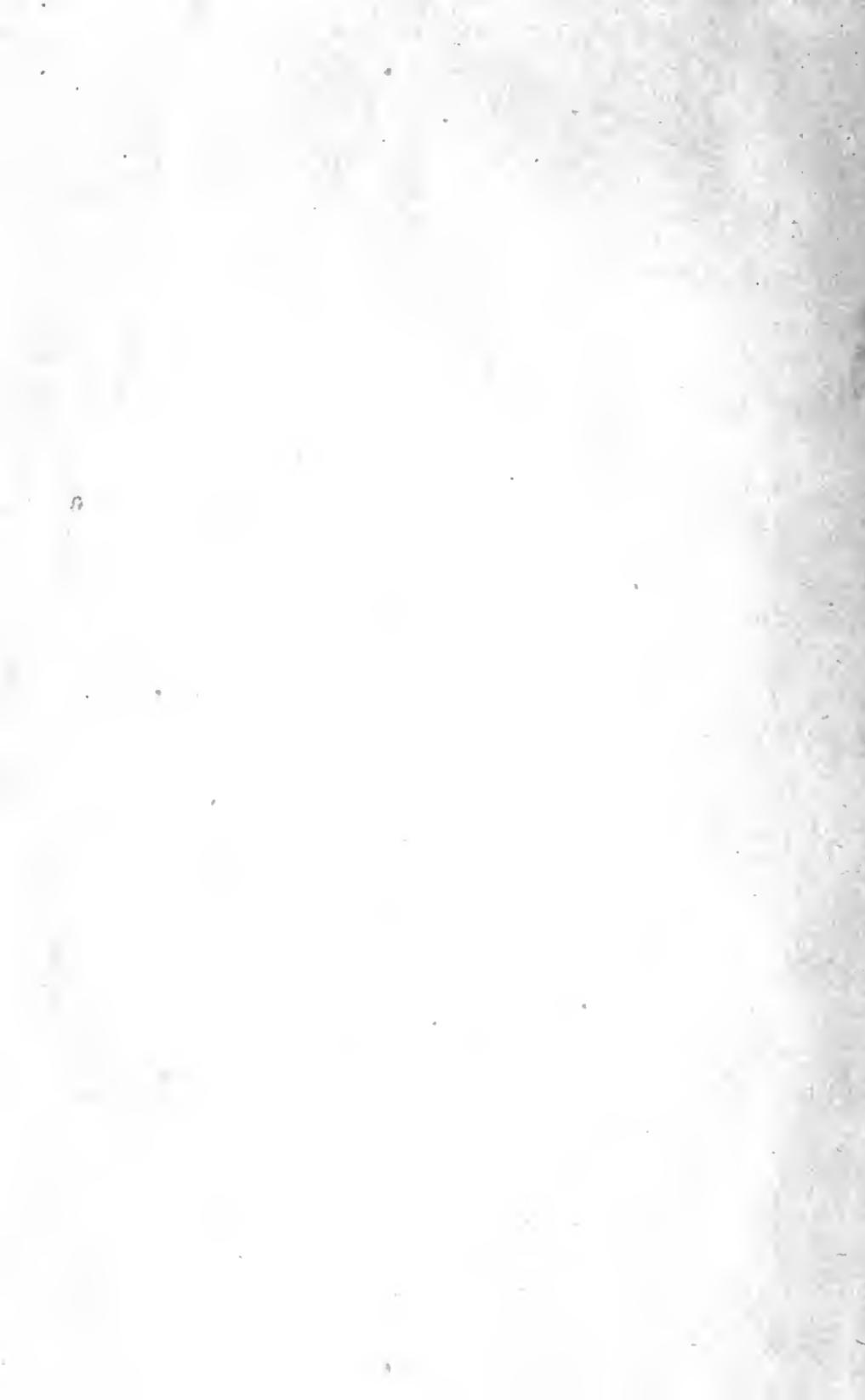
Besides the Ramoshi and the Paarai, there are several subdued and degraded races. One of them, the Deher, a people not unlike the Paarai in their social position, deserve our attention, as they extend northwards from the borders of the Paarai across the Nerbudda into Guzeratte, and because it is a very remarkable fact, that one of the finest caves at Ellora bears the name of Deherwarra, or the abode or cave of the Deher; a fact which, as may be supposed, greatly puzzles the Hindoos. It is probable that the Deher are the poor remains of a great nation, a colony, or an ally of Sesostris, and that while in power they at least contributed, by their munificence, or their labour, or both, to the excavation of the caves.

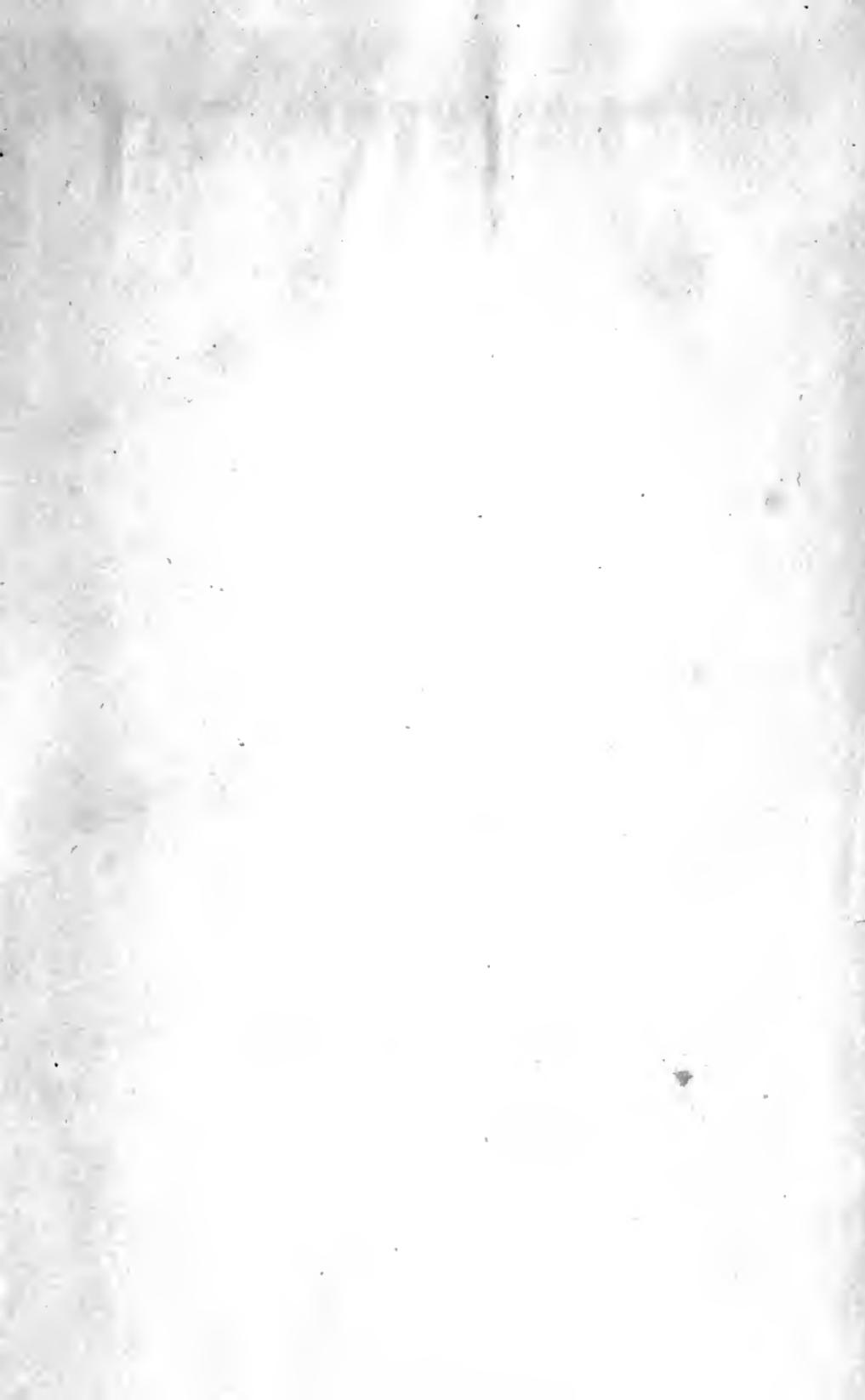
The Deher have some tracts from the Puranas, and rude representations of the heroes of the Rāmyana, but as I have before stated, the great deeds of Rama and Ramses

have been confusedly transmitted to us by tradition, so that we may be permitted to attribute them to the one or the other as we can best do consistently; and I shall be well pleased if what I have written throw any light on a subject so interesting, but hitherto entered on with but little success.

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